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In the Little Town of Bethlehem Today

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NEWS

For the first time in its history the American Board elects women officers.

Mrs. Franklin Warner, of White Plains, New York, has been elected one of the two Vice-Presidents of the Board.

The following women officers-elect begin work in the united Board January first: Corresponding Secretaries, Helen B. Calder and Eula B. Lee; Associate Secretaries, Anne L. Buckley, Mabel E. Emerson, Helen S. Ranney, Ruth I. Seabury, Mary D. Uline.

Dr. Horace Holton of Brockton and Dr. Douglas Horton of Brookline are the new Prudential Committee members, in place of Dr. Arthur H. Bradford of Providence and Dr. Shepherd Knapp of Worcester, who declined re-election.

Mrs. Frank Gaylord Cook of Cambridge takes Mrs. Warner's place on the Prudential Committee.

The W. B. M. I. closes its last year as a separate organization free from debt: a "Victory Annual Meeting."

Chicago goes over the top in raising $150,000 for Kobe College.

The W. B. M. brings over into the united Board more than $900,000 in assets, of which nearly $640,000 are in trust funds. This Board closes its last year of separate existence with the largest receipts in its history, $398,210.

EDITORIAL STAFF OF THE *MISSIONARY HERALD*

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MRS. E. R. WAGNER
W. B. M. P.

THE STONES THAT CRY OUT

BY JAY T. STOCKING

The following are some excerpts from Dr. Stocking's sermon preached at the Annual Meeting of the Board at Akron. We hope that the sermon in full will soon be printed by one of two publications to which we have submitted the manuscript. It deserves a wide reading—especially by those who have serious doubts regarding the place of foreign missions in the scheme of things today.

THE rise of the spirit of nationality over all the globe, together with the growth at home of this spirit of respect for other peoples, has awakened doubts in many minds as to whether we have any right longer to seek to develop any civilization or religion abroad other than that which is indigenous. Indeed, within the church there are many people who are asking the question, in tones at least that are serious, whether under existing conditions there is any longer any place for foreign missions; any sure, solid bottom under its feet. There are those who assert glibly that the days of foreign missions are numbered. There are others who are asking in anxiety and in solicitude whether it may be that the world has so changed, our thought so changed, Christian belief so altered, that this great movement of carrying the Gospel to other lands is drawing to a close. Voices from the crowd are crying out, "Teacher, rebuke thy disciples! Tell these missionary enthusiasts to curb or redirect their zeal!"

It is well at this hour to hear coming across the centuries the reply of Jesus to just such a demand, "I tell you that if these should hold their peace, the stones will cry out." "If my disciples cease to bear witness of me, the cold, hard, bare facts of life will speak for me."

STONE ONE

The first fact is that *the world contains immeasurable suffering and want.* The missionary forces of the world report that last year, through their agencies, upward of four million sick received treatment at their hands. Have we any picture of this wan multitude, this sum of suffering? . . . And there are other greater woes than sickness and ignorance. Figures fail us here. You cannot compute the world's ache or measure its grief. . . . The immeasurable need of the world cries out to even a commonplace humanity, "Go ye into all the world and carry the gospel of healing and of learning and of hope."

STONE TWO

A second cold, hard fact is that *the nations of the world are living in constant peril of war.* There is nothing that will guarantee peace in this crowded way that the nations travel but the spirit that was in Christ wrought into national contacts. The war undoubtedly left our Christianity greatly discredited; but it lifted into bold relief the figure of Jesus, whose uplifted hand alone can bring peace to a tumultuous and angry world.

STONE THREE

A third cold, hard, bare fact is that *the Christian church is threatened with spiritual torpor.* The danger is not a new one. Institutions, like men, tend to cool down as they grow older. Living experience tends to freeze into organization and to dry into ecclesiasticism. The flame dies into a dull, heatless glow of respectability. As the Church grows prosperous, she inclines to grow self-centered and comfort seeking. The idea of the club threatens the idea of the church. There is such a thing as "philosopher's paralysis"—the danger of seeing so many sides of truth that one espouses none.

There is nothing that will save our churches but the outward look and the outgoing life. . . . The life or church that will grow rich must invest itself. . . . The church that ceases to carry the torch to people who need light will have no torch with which to guide its own feet. The church that dams up the water of its energies for its own use will soon have no living water to drink.

STONE FOUR

A fourth cold, hard fact is that *we are in peril of losing the Saviour of the world.* . . . The American tends almost unconsciously to interpret Christianity in such a way as to make it an adjunct to his own idea of success. A business man *par excel-*

lence, he seeks a religion that will support business and appeal to the prosperous. He emphasizes the teachings in it that build up the business virtues. It is entirely understandable that a picture of Jesus that is designed to popularize him among American business men should be that of one who is a good fellow—but not too good—a great advertiser, a born salesman, and one who would find his ideals of self-sacrifice at 23 Wall Street. A great Indian statesman once remarked, "Your Jesus is hopelessly handicapped by his connection with the West."

God keep us from that sort of Christianity! The Lord save us from an Americanized Jesus! We need a new crusade to rescue the soul of Christ from the hand of the infidel. The Jesus who is to save us from our besetting sins, from the excesses of our racial virtues, the desire to win at all costs and to exercise dominion, must be a Jesus who belongs to all the world. He must be the Saviour of white men and black men, Oriental and Occidental, rich and poor, successful and unsuccessful. He must be one who interprets God as everybody's God.

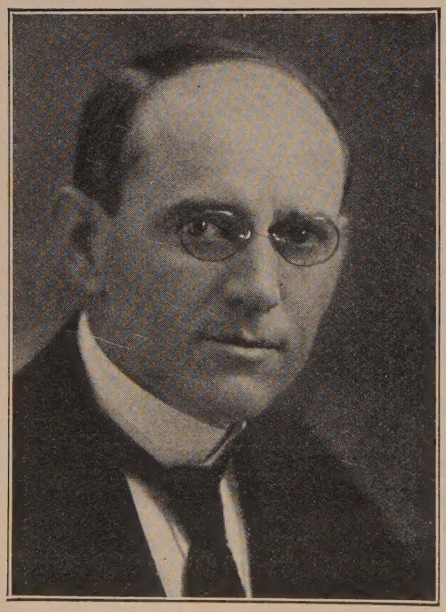
AND SOMETHING MORE

But it will take something more than cold facts to guarantee our work for the nations. It is idle to tell men how to spend their income if they have no income to spend, and it is equally idle to tell them how to spend their spiritual income if they have no spiritual income to spend. To the cold, hard facts of life *there must be added certain warm, tender facts of spiritual experience.*

If men have an experience of Jesus, if they know that He has helped them to better and happier living, to a larger life and hope, there will be no question of the continuance of the work of missions. If men are not interested in spreading the good news of Jesus, it is pretty convincing evidence that they have not discovered anything about it worth spreading. I wonder whether the great infidelity of our day is not the silent apostasy, arising from shallow experience, of doubting whether Jesus, after all, is really of much consequence to men. Religion sensitizes the spirit of man and awakens and sharpens all his faculties. First a man must hear God's call, then he will hear the call of Macedonia.

Paul loved Jesus with all his heart. . . . Herein lies the root of all evangelism; love of Christ and love of the love wherewith Christ loved the world. The love that was in Jesus can no more be confined than the morning light. Its very nature is motion.

We have two unfailing sources for faith that the work will not cease. We have Christ. . . . And we have God. Whatever else God means to us, he means the spirit in this universe working for the well-being of men. That spirit never rests. . . . And what can be the work of God if it is not the extending of the spirit and practice of love? The last cause that need be fearful is the cause of wise and intelligent missions. God is in the work.



DR. DOUGLAS

Pastor of the entertaining church in Akron. He now goes to Los Angeles to succeed Dr. Carl Patton.

MRS. W. S. VORIS

Chairman, Woman's Committee on Hospitality, Akron

THE ANNUAL MEETINGS

The American Board

THE 117th Annual Meeting of the American Board convened in the First Congregational Church of Akron, Ohio, on Tuesday, October 26, and closed Thursday evening, October 28, 1926. Some seventy corporate members were present, of whom about fifty were members-at-large, and quite a large gathering of missionaries and special friends of the Board, particularly those from the towns and cities of Ohio.

The First Church's committee on arrangements was led by Mr. W. S. Bixby. The executive committee included the pastor, Dr. Lloyd C. Douglas, Dr. H. W. Barton, Mr. O. W. Naef, and the chairman of the board of deacons, Mr. George W. Sherman. Mr. W. W. Hall served as chairman for transportation; Mr. H. A. Parker for badges; Mr. Robert T. Harper for ushers; W. A. Hoyt, M.D., for the luncheon of physicians with the medical missionaries; Dr. H. W. Barton for signs; Dr. Douglas for publicity; Mr. Sherman on arrangements for the Board's banquet; Mr. R. K. Crawford and Mr. Sherman on hotel reservations. The treasurer for the general committee was Mr. Harry Williams. Mrs. W. S. Voris was chairman of the Woman's Committee on Hospitality.

As usual, and rightly so, the missionaries occupied the center of the stage. Every session was filled with messages from some one of the fields. The addresses, of the usual high order, were both informative and in not a few cases inspiring.

The discussions that followed the periods of missionary speaking were remarkably helpful. It was like a return to the olden days, when the American Board was a deliberative assembly. Questions were quickly forthcoming from the floor, and ready answers from the missionaries. President Potter was very happy in his handling of such discussions.

The report of the unification of the Boards to date was presented and the Board voted to "approve the steps taken by the Committee in forwarding the unification of the American Board and the Woman's Boards, rejoicing in the fact that the unification was proceeding with such a marked spirit of cooperation and with such apparent ground for hope, that it would make a real advance in the hold that foreign missions should have on the life of the churches."

The By-Laws of the Board were amended to allow for the election of another vice-president and another assistant treasurer, and to define more clearly the powers of the Prudential Committee in regard to the sale of securities and other property of the Board.

ELECTION OF WOMEN OFFICERS

The most important feature of this last meeting of the American Board before the unification program would go into effect was the election of a woman vice-president, and of women secretaries to take office on the first of January. The list of these officers is given in another column. In our January number space will be given for a more detailed statement of the new organization of the united Board.

NEW MEMBERS, PRUDENTIAL COMMITTEE

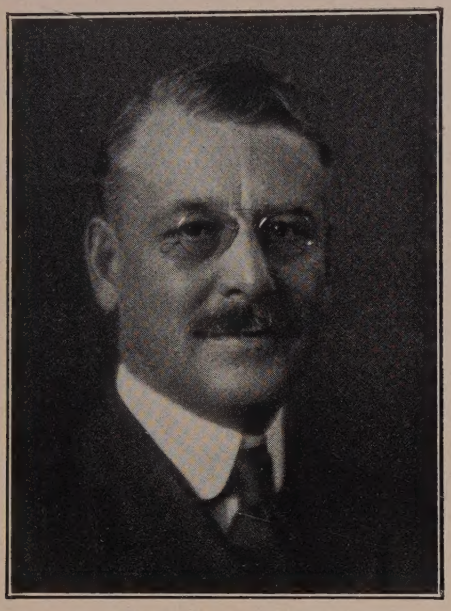
In place of Drs. Knapp and Bradford, who have served the Prudential Committee for many years with marked ability and spirit, Rev. Horace Holton, D.D., of Brockton, and Rev. Douglas Horton, D.D., of Brookline, Mass., were elected members of the Prudential Committee in the class of 1929. The vacancy created by the retirement of Mr. Charles S. Bates was left to be filled by the Prudential Committee later, after a careful survey of available laymen in the vicinity of Boston. Mrs. Frank Gaylord Cook, of Cambridge, was elected to the Prudential Committee in the class of 1928, in place of Mrs. Franklin Warner, who in virtue of her election to the Vice-Presidency of the Board, becomes member of the Committee *ex officio*.

PRESIDENT POTTER
As he looked at Akron

Little was said in the financial reports given at Akron that indicated any marked change in the gravity of the situation faced by the Board last year —a situation that calls undoubtedly for retrenchment, unless the receipts from the churches and other sources can more evenly match the growth of the work on the field.

LARGE MEN'S MEETING

The men's banquet was held on Thursday night at the City Club. Several hundred men attended from the Congregational churches throughout northern Ohio. The room was packed. The banquet was arranged by the Men's Commission of the National Council, Mr. Lewis, chairman. A women's banquet was also held on Thursday evening. A luncheon of thirty-two doctors, with the medical secretary of the Board and six medical missionaries present, Wednesday noon, proved so well worth while that it will be repeated in the years to come.



MR. ROBERT LEWIS

Mr. Lewis, of the Cleveland Y. M. C. A., made the men's banquet succeed at Akron. He is the chairman of the Laymen's Committee of the National Council—and the father of two good missionaries.

The church plant was well adapted for the Board's exhibit, which represented in its many booths all the fields of the Board's mission work. The educational secretaries report a busy time, both with children and with adult leaders interested in bringing before the whole church their responsibility for the whole Kingdom.

The inspirational features of this old-fashioned Annual Meeting were quite pronounced. We shall not soon forget the services of worship conducted by Dr. Douglas, with the aid of his incomparable organist and choir. Dr. Stocking's sermon will appear in print later, we trust. It was powerful in its uplift as a rationale of modern missions. The Sacrament of the Lord's Supper received special significance through the presence of our beloved veteran, Dr. Robert A. Hume. The address by President Potter Wednesday evening laid India upon our hearts. The periods of intercession were so placed and timed and conducted as to make the sessions of this Annual Meeting really religious.

A. B. C. F. M.

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October 28, 1926

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(Term Expiring 1928)
MRS. F. GAYLORD COOK

OUR HONORED DEAD

MRS. J. KINGSLEY BIRGE (1914–1925). Died October 10 in Bristol, Conn., after eleven years in Smyrna, Turkey, during the entire period of the War, and through the sacking and burning of the city.

MRS. THEODORE T. HOLWAY (1922–1925). Died December 21 in Waukesha, Wis., after three years in Bulgaria.

MISS PHŒBE K. BEARD (1921–1925). Died December 23 in Foochow, after four years of devoted life in China.

MRS. OTTO G. REUMANN (1919–1925). Died December 31 in New Haven, Conn., after six years of work in the Foochow Mission, China.

WATTS O. PYE, D.D. (1907–1926). Died January 9 in Fenchow, China, after nineteen years in the heart of China, a conspicuous pioneer in organized evangelism.

MRS. MARGARET RIGGS TROWBRIDGE (1861–1919). Died January 25 in Aleppo, Syria, after fifty-eight years of active labor in Turkey, a record for length of service.

MRS. ARTHUR H. SMITH (1872–1926). Died January 28 in Tunghsien, China, after fifty-four years of untiring devotion and consecrated service in China.

KATE C. WOODHULL, M.D. (1884–1912). Died March 25 in Riverhead, N. Y., after twenty-eight years of constructive work in Foochow, China.

MISS INEZ L. ABBOTT (1907–1926). Died May 1 in Samokov, Bulgaria, after nineteen years of conspicuous devotion to the girls of Bulgaria through Christian education.

REV. THOMAS B. SCOTT, M.D. (1892–1925). Died May 18 in Auburndale, Mass., after twenty-two years of notable medical, educational, and evangelistic service in Ceylon, and ten years as Superintendent of the Walker Home for Missionaries' Children in Auburndale.

MRS. SARA L. GARLAND (1886–1908). Died last May in Columbus, Ohio, after twenty-two years in the Micronesian Islands, followed by many years in the Missionary Home in Oberlin.

REV. EDWARD W. FELT (1911–1926). Died August 22 at Wai, India, after fifteen years in the work of general evangelism.

HENRY B. FAIRBANK, D.D. (1885–1926). Died September 19 at Ahmednagar, India, after forty-one years in promoting evangelism and education in India.

We also record the following names of those who died in retirement, after having served the Board in a foreign field.

MR. STEWART B. NICHOLS (1922–1924). Died October —, 1925, in North Carolina. Two years a representative of Amherst College in the Doshisha, Japan.

MR. GEORGE W. LEITCH (1879–1883). Died October 18, 1925, in Claremont, Cal. Four years of service in Ceylon, an earnest advocate of missions.

REV. CHAUNCY M. CADY (1882–1892). Died November 5, 1925, in Stratford, Conn. Two years general missionary in North China and eight years in the Doshisha, in Japan, as special English teacher.

MISS MARTHA J. GLEASON (1880–1887). Died December 18, 1925, in McIndoes, Vt. Over six years of devoted service in the Western Turkey Mission.

MISS MARGARET W. LEITCH (1880–1890). Died February 2 in Claremont, Cal. Ten years in Ceylon, but active in the missionary cause even until death.

MRS. ZOE A. M. LOCKE (1868–1893). Died April 30 in Wellesley, Mass. Twenty-five years in Bulgaria; faithful in the work.

MRS. HARRIET CRAWFORD (1879–1894). Died July 16 in Honolulu, Hawaii. Fifteen years in Mexico, but with interests in many mission lands through her children.

MISS LENA M. DICKINSON (1919–1922). Died August 16 in Wiscasset, Me. Three years in Turkey, teaching in the Gedik Pasha School.

Blessed are the dead who die in the Lord.
But these are not dead:
In blessed memories they live;
In glorious service nobly wrought;
In lives redeemed;
In hearts aglow with love across the world
They are immortal.
They cannot die. They live.

Woman's Board of Missions of the Interior[1]

Early in November we received the following telegram from the W. B. M. I., giving impressions of the last separate annual meeting of that Board, recently held at Chicago:—

> Impressions Chicago meeting optimistic in desire to carry into future spirit and efforts of past. Mrs. Greef, Iowa, emphasized this effectively. Dr. Potter magnificent in address on India, fine in tribute to Woman's Board and vision of future cooperation. Presence of Board Presidents, Smith, Baird, Clark, Moore, and their messages high-water mark. Beautiful Communion Service. Timely, stimulative messages. Rejoicing over wiping out of entire debt; also completing Kobe Goal for Branches of one hundred fifty thousand. Large attendance; some sessions a thousand. Perfect weather.

[1] *Note.* For W. B. M. I. treasury statement see Home Base.

A VICTORY MEETING

On the 10th we received the following account of "The Victory Meeting" by Miss Grace Babcock:—

"This must be a victory meeting! This is the spirit which we of the Board must have if we are to carry the women of the churches victoriously with us toward the accomplishment of still larger things under the new organization."

This note struck in an Executive Meeting two weeks beforehand became the dominant note of the twenty-eighth annual meeting of the W. B. M. I. held in the First Congregational Church in Oak Park, November 2–4.

The spirit of victory permeated the gatherings of those memorable days spent in the inspiring atmosphere of a uniquely beautiful house of worship. It was not the spirit of joyous exultation nor exuberant enthusiasm. Rather was it the spirit of courageous faith which characterizes victories won in the inner citadels of mind and heart by those who

have learned that it is theirs to leave behind a well-trod and beloved path, to face a difficult and untried way, to put their trust in God and go steadily forward, empowered by Him, not to fly or to run, but to "walk without fainting."

CORPORATION TO CONTINUE

In the business sessions of Wednesday and Thursday, the W. B. M. I. amended its Charter and By-Laws, looking toward unification with the American Board and the other Woman's Boards. It will continue as a legal entity incorporated under the laws of the State of Illinois to hold and administer trust funds and to receive and administer legacies.

A Board of Trustees was elected and was directed to complete the Merger on or about January 1, 1927, at which time the W. B. M. I. will hand over to the American Board its administrative work on the mission fields and its promotional work at home, reserving to itself only the care of its trust funds.

DEBT WIPED OUT

Last June the W. B. M. I. pledged itself to wipe out its debt of $33,000 by the end of the year. In spite of heroic work and many generous gifts, there was still a balance of $9,000 to be raised when the meeting assembled. This balance was all pledged during the meeting. As one woman declared, *"It was a spiritual experience—this raising of the debt. It was done, not to get rid of the debt, but for the glory of God, that His enterprise and the women's part in it might go forward unhampered."* Many women gave in the same spirit as did the former Branch President, who telegraphed to her state delegation: *"Pledge for me what you think best."* The sacrificial gifts of our missionaries inspired many to add to previous gifts. Over $5,000 was raised by means of *"The Book of Remembrance,"* which will remain in the archives of the Board as a testimony to the loyal devotion of many who have rendered it glad service.

The *"Book of Remembrance"* will be kept open for names until January 1, under the same conditions as before. All money derived therefrom will be turned back into the Conservation Fund of the W. B. M. I., which had to be entirely depleted in order to help meet our deficit on the current year's work.

THE BIG FOUR OF THE W. B. M. I.

During the fifty-eight years of its history, the W. B. M. I. has had five presidents. Four of these are shown here: Mrs. Smith (lower right), Mrs. Baird (lower left), Mrs. Clark (upper left), Mrs. Moore (upper right).

HIGH-WATER MARKS

But it was not the sense of business of unique importance that chiefly characterized the meeting. It was all on a high spiritual level. The services of worship, led by Dr. Ozora S. Davis, were among the moments of greatest significance.

The high-water mark of the conference was the Wednesday afternoon session, when four of the five presidents the W. B. M. I. has had during its fifty-eight years were introduced by Mrs. Grace T. Davis. As these four women, one of them ninety-two years old and the second only a few years her junior, took their places on the platform, the audience rose with the waving of handkerchiefs, and tears filled many eyes. Three of these four presidents have seen the work of the W. B. M. I. on its mission fields. They all expressed appreciation of the loyalty of the women of the churches which had been their inspiration. Younger women present were deeply impressed with the fact that women of such personality and exceptional mental gifts should have considered the missionary enterprise so worthy a task as to command their strength and devotion through a lifetime.

The brilliant address on India by Dr. Potter, President of the American Board, was another notable feature. It was followed by the Communion Service, in which the very Presence filled the church.

Three hundred young people gathered about the dinner table Wednesday evening. Rev. J. Kingsley Birge, of Turkey, and Miss Lauretta Dibble, of Africa, in stirring addresses challenged the young people to assume the obligations which always accompany unusual privilege.

KOBE COLLEGE FUND RAISED

Nearly 500 women gathered for the Fellowship Luncheon on Thursday. The subject was *"Our Second Mile,"* referring to the fact that the W. B. M. I. has always raised extra money for the housing of its work. The stories of several typical building enterprises were told in amusing or inspiring fashion. The climax was the presentation of $150,000 by Mrs. Lydia Lord Davis as the gift of the Branches toward the Kobe College Building Fund.

Thirteen missionaries of the Board, from six of its mission fields, were present, and told of their work.

THE "PANORAMA"

The last evening was devoted to a *Panorama of Progress,* the story of the fifty-eight years told in pantomime and picture. This session closed with the commissioning of our newest missionary, Miss Jennie Mae DeForest, by Dr. A. W. Palmer, for the American Board. The audience arose and united in the following pledge of loyalty:—

> I pledge my loyalty to those high souls whose devotion to our Master leads them into far lands, and into the dark places of our own country.
>
> I pledge my loyal coöperation with the women of all lands, who are standing with us in the light.
>
> I pledge my loyalty to our denomination in its great new program of progress at home and abroad.
>
> And now I consecrate myself anew as a follower of our Lord Jesus Christ that "His way may be made known among men, His saving health among all nations."

The Woman's Board of Missions

"Lead on, O King Eternal, we follow, not with fears," sang the great churchful of women as the Woman's Board of Missions closed its Fifty-Ninth Annual Meeting in Worcester, November 10–12. That it was the last of these great meetings was in the mind of every woman present, but there was no "sadness of farewell" about it. Thanksgiving for the glorious past of this organization, founded before the first Woman's Club came into existence; rejoicing over its present strength as reflected in numbers, prestige, money, intelligent and loyal constituents; courage and high determination in facing a new day and new ways—these were the underlying motives.

Our hostesses of the Worcester County Branch helped to make the occasion a success by their careful planning and attention to important details. Hospitable homes and motor cars were put at the disposal of delegates, musicians gave their services, the press coöperated heartily in publicity, and the committee on arrangements is to be congratulated on the result. Although the regular sessions were held in Plymouth Church, two neighboring churches —Union, which kept open house all the time in its pleasant parish rooms, and Old South, where we went for the evening reception—had a chance to show gracious hospitality.

In point of numbers the meeting was notable. Nine hundred and six took the pains to register, but at two or three sessions there were a thousand women present, besides some men. The very first morning, when there must necessarily be reports and business, saw an unusually large attendance of the general public, besides the 277 delegates from the Branches. No less than forty-eight missionaries were present at some time during the three days. An interesting feature of the first afternoon session was the introduction of twenty Woman's Board missionaries by the presidents of the Branches which have supported them. This brought to the platform fifteen of the most prominent workers from Pennsylvania to Maine and gave the audience an opportunity to see their faces and hear their voices. It fell to one Branch president, Mrs. Robert Woods, of Hampshire County Branch, to introduce her own daughter, Grace F. Woods, of Ahmednagar, which she did with a twinkle in her eye and an intonation of joy and pride.

THE BUSINESS

Since at last year's meeting the Board voted to approve unification with the other Foreign Boards, and empowered its directors to appoint committees to take the necessary steps, the main business was to hear the reports of such committees and to act on recommendations as to financial matters. At the Branch Officers' Conference, preceding the meeting, these were discussed in detail and a findings committee appointed. Mrs. E. E. Kent, chairman of the Board of Directors, made a clear and concise statement as to steps already taken towards reorganization, at the first public session. The next day the committee on findings, through its chairman, Mrs. L. R. Rounds, of New York State Branch, presented recommendations as to the disposition of money in hand, amounting to $212,874. Since all three of the other Boards make their appropriations for the missions out of current income, the Woman's Board can no longer continue its policy of collecting the money one year and basing its appropriations for the next year on the sum in hand. Because of this "forehandedness" it now has cash to designate in a new way. The delegates understood this, and without discussion or question voted to adopt these four recommendations:—

1. The establishment of a fund of $100,000 to be called the Mrs. Albert Bowker Fund, the income to be used for payments outside of appropriations to women missionaries at home or on the field, such as medical grants, emergency needs, allowances of retired missionaries not covered by annuities, and similar purposes.
2. The addition of $15,000 to the Scholarship Fund of the Woman's Board of Missions.
3. The appropriation of $50,000 for building needs already authorized or to be authorized by the Board of Directors before January 1, 1927.
4. That the balance be used to establish a fund to be called the Caroline H. Adam Fund, the income to be used for the upkeep of buildings.

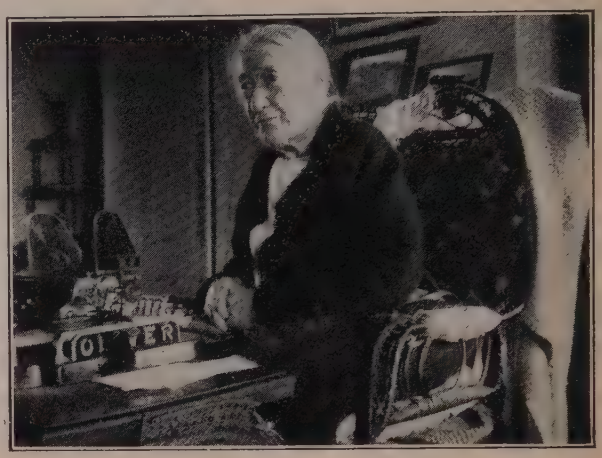
This action was followed by other votes authorizing the Treasurer and the Directors to transfer securities, funds, and property to the American Board. It was understood by all that invested funds which cannot be legally transferred will continue to be held by the Woman's Board of Missions, which, after the unification, will function as a holding corporation only. President Potter was present when these votes were proposed and was quick to rise to his feet, and in gracious words to voice "the profound gratitude, the joyful thanksgiving" of the American Board.

A BIG DOWRY

Not only does the Woman's Board of Missions enter upon this new alliance without debt, its total assets are nearly one million dollars—to be exact, $922,029. Of this, $638,944 are in trust funds. The report of the treasurer, Mrs. Frank Gaylord Cook, showed the largest receipts for the year past in the history of the Board—$398,210. The amount from the Branches was $311,405.

Two offerings were taken during the meeting—one for the support of Indian leaders amounted to $600; the other was for Inanda Seminary, the school we started in 1868. Mrs. J. D. Taylor, of the Zulu Mission, told of the need for $500, and the ushers collected $476 forthwith.

We did not forget to send greetings to pioneer missionaries. Of the seven appointed the first year,



MRS. MARY K. EDWARDS, THE FIRST MISSIONARY OF THE WOMAN'S BOARD OF MISSIONS

Taken July 8, 1926, at Inanda, on her ninety-seventh birthday

there are still living Mrs. Mary K. Edwards, in South Africa; Miss Mary E. Andrews, in North China; and Mrs. Ursula Clark Marsh, now in Claremont, Cal. Our one living charter member, Mrs. John Cummings, of Woburn, Mass., was not able to be present, but in a front pew sat a warm friend of the Board, who has missed but one annual meeting in all the years.

THE HIGH POINTS

It is not as easy as sometimes to pick them out. Some say the evening meeting, when the great audience listened intently to the remarkable address

THE WOMEN THAT "PUT IT OVER" AT WORCESTER

Committee of Arrangements for the W. B. M. Annual Meeting. Front row, left to right: Mrs. G. J. Kurtz, Mrs. C. H. Mix, Miss Ethel Howard, Mrs. C. F. Fuller, Mrs. T. A. Babb, Jr. Back row, left to right: Mrs. W. H. Aspinwall, Mrs. C. E. Burbank, Miss Isabel Thurston, Mrs. F. D. Tappan, Miss Sarah Southwick, Mrs. A. T. Arnold.

of Carolyn Smiley, and to Dr. Potter's eloquence, as each tried to show us the Christ of the Indian Road; some said the Thursday morning communion service, when Drs. Knapp and Mix officiated and ten directors of the Woman's Board served as deaconesses; others said the climax came on the final morning, when everything was keyed to the "forward look"; Dr. Knapp's devotional talk on "The Christ of Tomorrow"; the eager words of student volunteers telling why they want to go; the address of Miss Woods, who is asking to be sent back to India after a three-year term of service; the commission service for Madura's new doctor; and finally, Mrs. Warner's great call to go forward "From Strength to Strength."

An outstanding figure, both as to personality and message, was Miss Lan Hua Liu, of Taiku, Shansi—a third-generation Christian with martyrs' blood in her veins. Mother, grandfather, and uncle were all killed in the Boxer riots of 1900. A graduate of Bridgman Academy and of Yenching College, Peking, in its pioneer days, she is a direct product of Congregational Missions, and is proud of it. With rare freedom in the use of English, with a simple, earnest directness not always found in the Oriental, she told of the vision of service which came to her in a childhood dream, and which finally brought her to Oberlin and Columbia University to prepare herself to become an expert in education.

The level of missionary addresses all through the meeting was a high one. It happened that India had the largest number on the program, being represented by Dr. Harriet Parker Vaughan, Manamadura; Dr. Anna M. Otto, under appointment to Madura Hospital; Ruby Phillips and Grace Woods, Carolyn Smiley and Ruth Simpson, of the Marathi Mission; while Ceylon sent Mrs. Minnie Hastings Harrison. Eunice Thomas, of Foochow, spoke for China; Myrtle O. Shane, now of Athens, told of her work among Armenian refugees; and Rev. Kingsley Birge gave an illuminating address on "The New Moslem World."

The meeting adjourned subject to the call of the Directors. The adjourned meeting will be held in Boston near the date of unification.

A. L. B.

THE TWENTY-TWO BRANCH PRESIDENTS AT WORCESTER

Bottom row, left to right: Miss Edith Woolsey (New Haven Branch), Miss Abby G. Willard (Eastern Connecticut), Mrs. Frank Morrill (Old Colony), Mrs. E. W. Capen (Hartford), Mrs. W. G. Frost (New Jersey), Miss E. J. Wilcox (Andover and Woburn), Mrs. R. M. Woods (Hampshire).

Middle row: Mrs. Moses Burpee (Eastern Maine), Mrs. Paul D. Moody (Vermont), Mrs. I. W. Sneath (Norfolk and Pilgrim), Miss Grace Perry (Berkshire), Mrs. C. C. Harmon (Western Maine), Mrs. W. L. Carver (Suffolk).

Top row: Mrs. F. C. Brigham (Springfield), Mrs. C. H. Mix (Worcester), Mrs. C. A. Ellis (Essex North), Mrs. J. W. Little (Rhode Island), Miss Gertrude Bigelow (Middlesex), Mrs. J. C. Dexter (North Middlesex), Mrs. Warner James (New York), Mrs. H. R. French (Essex South), Mrs. J. W. Bixler (New Hampshire).

OTHER EDITORIALS

MR. WHITE GOES

THE many friends that Charles Ernest White has made during his service in the Home Department of the Board will be sorry to learn that he has severed his connection with the Board. He will be missed in many ways: his genial smile, his ready way of welcoming pastors and other visitors at the Rooms, his marked ability in the development of stereopticon lectures and the writing of special pamphlets for promotional purposes in behalf of the missionaries, his work of bringing missionaries and churches together—these are a few of the ways in which he helped along the work of the Board.

Mr. White especially excelled in photography. We have often expressed the wish that the *Missionary Herald* might command the services of such a man for its photographic work around the world.

Mr. White has accepted a call to the headship of the lecture department of the Raymond and Whitcomb Company of Boston. We wish him the best of success in this new line of effort.

MISS FULLER RETIRES

ON November 6, Miss Florence S. Fuller retired from the Board's service, after thirteen years of most intimate connection with the *Missionary Herald* and with the general publicity work of the Board.

On the matter of her publicity work among the newspapers of the country, we can do no better than to quote from Mr. H. H. Fletcher, editor of the "Churchman Afield" of the *Boston Evening Transcript:*—

> "For some fifteen years Miss Fuller has been a very valuable contributor to the religious section of the *Boston Transcript,* and I shall miss her services very much. In addition to being a highly cultivated, well-educated, and well-read person, Miss Fuller possesses a thoroughly developed 'news' sense. That is something which it is very difficult to find. Unless they possess it by nature, and sufficiently strong to be capable of development, few people ever reach a very high degree of efficiency in newspaper work.
>
> "Miss Fuller also has the faculty of sensing the policy and need of editors of different papers and knowing just what would be acceptable to each one. She needs simply the hint of a good subject for a newspaper article or story. She then goes to work at once preparing the same, and knows just what to do. Most all denominational bodies now have a publicity department, but I know of only two which have people connected therewith who possess a newspaper ability comparable to that of Miss Fuller. Hence, when such people discontinue their labors, they are bound to be greatly missed."

Miss Fuller built herself into the life of the Rooms and into the work of the Board as very few have been able to do. At the very beginning, she familiarized herself with the history, the policies, the force, and work of the Board. After her years of service on the *Congregationalist* with Drs. Dunning and Bridgman, she could bring into the work of the *Missionary Herald* a rare contribution of ideas and experience. Her sympathetic nature, as well as her comprehension of the news values in the letters from the field, has enabled her all through these years to keep close to the missionary and his work. She has been a rare spirit and a noble friend in this enterprise. We wish for her all the joys that come to one who "retires." Leaving one form of active service, she can now devote the rest of her life to those studies and tasks that have been postponed until this day of freedom.

THE *REVIEW'S* MOSLEM NUMBER

WE have been reading the special Moslem number of the *Missionary Review of the World.* We have found it so useful in connection with a study class on Islam that we readily recommend it to all other class leaders hard pressed for quick returns. Thus far it has answered our questions in minimum time and space. It should be on every teacher's desk and on the shelf of every member of a study class.

The *Review,* as our readers know, while representing both home and foreign missions, is the sole interdenominational mouthpiece of the Foreign Missionary Boards of the United States and Canada. Its editor has the enviable assistance of a choice group of leading men and women in those Boards. The *Review* also has some rewarding connection with British and Continental experts.

The price of this special Moslem number (October) is fifty cents, postage prepaid. Order of Mr. Delavan Pierson, 156 Fifth Avenue, New York.

MASSACHUSETTS WOMEN STEP INTO LINE

A MASS meeting of the Massachusetts Branches of the Woman's Board of Missions and the Massachusetts Woman's Home Missionary Union was held in Plymouth Church, Worcester, Friday afternoon, November 12. There was a large attendance, and great interest displayed in organizing the Woman's Missionary Society of Massachusetts. A constitution and by-laws were adopted, and officers elected. A fuller account will be found in a later issue.

WHEN THE MISSIONARY COMES: CAPTURE HIM!

The picture herewith is a glimpse of what Kansas is doing for her children in the matter of Week-Day Religious Education. It was taken at the door of the Congregational Church of Newton, Kansas, Rev. Fred Smith, pastor. The class is composed of fifth and sixth grade students. They are one unit of the 27,000 who are now receiving religious instruction during public school time in the Sunflower State. One thousand teachers are engaged upon this great work.

The picture also links Kansas up with China. Recently the missionary delegation sent out from denominational headquarters, consisting of the Rev. Wynn C. Fairfield of North China and the State Superintendent, Rev. J. D. Gonzales, visited the Newton Church on the day that the Week-Day Religious School was held. Dr. Fairfield spoke briefly to one of the classes. He is to be seen in this picture at the left-hand upper corner. It looks like Mr. Gonzales on the other corner. With the class and its teachers appear in the picture Mrs. J. C. Mack, a prominent State Sunday School worker, as well as local helper, and Mrs. Ray Guy.

Dr. Fairfield was honored with the degree of Doctor of Divinity from Oberlin, at this year's commencement. He returned to China late in July.

GIFTS FOR THE KING

Over the Aztec plains the Star is shining,
Down through the sky's mysterious tropic hue.
It is a wondrous Star, with silver lining,
Flooding the land with radiance anew.

"Tell me, my heart, is this the Star of Glory
That shone in Bethlehem, so long ago?"
"It is the very same, of ancient story,
Clearer and brighter here in Mexico."

"How may we honor Him, the Child so tender?
What may we do to show our heart's dear love?
Is there no service that we all may render,
In joyful homage to the Lord above?"

"Each from the treasure of his heart shall offer
A perfect gift, the best of all he knows.
He who hath gold shall gladly yield his coffer.
She who hath only blossoms brings a rose."

From Dr. and Mrs. Howland, Mexico City.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of October				For Calendar Year to November 1, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$38,981.00	$48,333.00		$9,532.00	$445,531.00	$448,069.00		$2,538.00
W. B. M.	50,937.00	37,517.00	$13,420.00		197,194.00	199,949.00		2,755.00
W. B. M. I.	39,035.00	30,721.00	8,314.00		127,115.00	124,384.00	$2,731.00	
W. B. M. P.	964.00	790.00	174.00		16,530.00	22,486.00		5,956.00
C. E. S.	8,300.00	9,238.00	938.00		63,914.00	59,590.00	4,324.00	
C. B. Society	13,544.00	12,852.00	692.00		92,893.00	85,852.00	7,041.00	
C. H. M. S.	7,899.00	12,029.00		4,130.00	97,166.00	102,351.00		5,185.00
A. M. A.	16,141.00	20,962.00		4,821.00	146,276.00	170,808.00		24,532.00
C. S. S. E. S.	4,221.00	4,264.00		43.00	35,478.00	36,462.00		984.00
C. B. M. R.	7,060.00	4,627.00	2,433.00		47,332.00	41,660.00	5,672.00	
Annuity Fund	2,360.00	1,457.00	903.00		16,544.00	11,622.00	4,922.00	
Foundation								
Totals	$189,442.00	$182,790.00	$26,874.00	$18,526.00	$1,285,973.00	$1,303,233.00	$24,690.00	$41,950.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

SOME MADONNAS

ZULU MOTHER AND CHILD
A Non-Christian

MEXICAN MOTHER AND CHILD

AFRICAN MOTHER AND CHILD
A Christian family

PLAYING MOTHER AND CHILD

THE WORLD WINDOW

By C. H. P.

Missionaries Captured by Bandits

The China Inland Mission has received a letter from Mr. Davies, an Australian missionary, stating that their mission stationed at Chow Kia Chow, in Honan, was raided by bandits on September 16. He describes how he managed to hide two women of the mission from the bandits, though a number of native girls and teachers were caught. Mr. Davies purposely exposed himself in the hope of drawing off the bandits. Sending out a letter by a secret agent, he sets forth his condition as one of about five to ten thousand captives. He is well-treated, he says, but "the torture I have seen of others to make them promise money is just too much. I am a hostage, I suppose, to allow these awful men to carry on the scourge."

The *London Times* announces that three American missionaries, recently captured in Hunan, were released after eighteen days, and without ransom.

Turkey and the Powers

Mahmud Bey, editor of the *Echo de Turquie,* in an article evidently inspired, since it has been allowed by the Angora authorities, discusses the question of foreign relationships. He explains the attitude of Turkey toward the League of Nations, and also toward Western nations. He recognizes that the League is stronger through the entrance of Germany, and that each state naturally aspires to belong to the League in order to safeguard her own interests. He apparently fails to recognize in the League an organization of international opinion for the benefit of the world at large. In the future, he says, it will be impossible for any nation to participate in any political grouping unless it does so as a member of the League. Turkey is not hostile to the League and nothing hinders her entrance *providing she is given a seat in the Council on equality with the great powers.* Mahmud Bey, however, objects to the system of ententes, alliances, and treaties of security entered into by European nations, in which Turkey has been consistently ignored, and in which decisions have been reached inimical to her interests. "Trusting in her army and the spirit of sacrifice on the part of her people, Turkey has completed treaties with the Soviet and with Persia." Thus, somewhat against her will, he maintains Turkey is being forced to turn to the nations of the Orient rather than to those of the West.

A Sacrificed Generation

This is the title of a striking article by a German liberal, named Schepper, who has been visiting China and investigating student life. As translated by the *Living Age,* the article offers a severe indictment of the training which Chinese students obtain in the Western institutions, especially American colleges in that land. The education offered by these institutions is characterized as a "hybrid culture," illy adapted to either commercial or political leadership. Their students, Mr. Schepper asserts, acquire at best a certain theoretical knowledge, often inadequate in practice, and in the process obtain a veneer of college spirit and a pertness of manners that emphasize the difference between New York and Peking. They acquire a love of sports and also the peculiar American push and aggressiveness which is so disconcerting to Orientals. This German investigator finds that the Western-trained students are radically inclined, over fond of Lenin, Trotski, and Sun Yat Sen, and that they are not popular either with foreigners or their own people. "Neither Old China nor the Christian West," says Mr. Schepper, "has given them the moral stability and the stern, lofty idealism needed in such a crisis. The West offers them for the most part a knowledge that sweeps them off their feet instead of strengthening and stabilizing them. What holds them fast, if they have any anchorage at all, is not our Western standards, but the traditions of Old China, which themselves are melting in this flame."

We invite replies to this indictment, which clearly is aimed at mission schools like Peking University, St. John's College (Shanghai), Foochow Union University, the University of Nanking, and Canton Christian College; and we will publish such replies as are received, or summarize them, if they are not too long.

Is This Injurious to the Chinese?

On our desk is the September-October number of the bulletin of the Agricultural Department of the University of Nanking. It states that the enrollment in the University is greater than ever before, it being necessary to turn away two-thirds of the applicants; that the Agricultural Department shows a large increase; that a summer school for rural workers had attracted 224 students from 14 provinces, including 61 preachers, in which improved processes of plant cultivation were taught; that three new varieties of wheat, introduced by the school, had shown a crop increase of 11 per cent; that the Department of Sericulture had made microscopic examinations of 1,157,000 moths which produced the silkworm egg-crop of the spring, and had reduced the incidence of disease to 8 per cent, as against 16 per cent last year, and 30 per cent the year before; that by means of a loan library popular books of scientific soundness on improved agricultural methods are being sent to Christian workers in all parts of China.

China's Backsliding

Sir Richard Dane, late Foreign Chief Inspector of the Salt Revenue in China, recently read a paper in London calling attention to the great sacrifices made by England in respect to revenue in India by the prohibition of opium, and criticizing China for her abandonment of the opium reform measures. "By the beginning of 1915 the production of opium in China had been reduced to very small proportions, but soon afterwards there came a departure, in fact if not in declared policy, on the part of the Chinese officials." "At present," he affirms, "the poppy is grown in every province where it can be profitably produced, and China is growing more opium than any other country in the world." In spite of the enormous market afforded in China today, Sir Richard was sure that every Breton is glad that the export of opium from India has been discontinued.

English Criticism of America

Lord Meston, who presided over the meeting at which Sir Richard Dane read his paper, also alluded to the reaction that had followed the wave of enthusiasm for opium suppression throughout China, and spoke of it as a lamentable event. One consequence had been to cast the blame on India and the Indian Government. He paid his respects to the American delegates at the Geneva Opium Conference in these words: "Certainly the United States delegates, from the aura of their vicarious sacrifices, tossed aside the heavy sacrifices of the Indian Government and the Indian peasants in a way which could only be characterized as contemptible to a degree." "It could only be assumed," he added, "that this attitude did not represent the better sense of the American people." We venture to express the opinion that nothing is gained by remarks of this nature, the more so as the British Government, after a period of delay, heartily fell into line with the suggestions emanating from the American delegates. It is, of course, understood that America's interest in the matter is mainly a humanitarian one. The more do we rejoice that in Great Britain humanitarian considerations have come to prevail over commercial advantage.

Glimpses

Certain persons who criticize missionaries for introducing alien religious ideas into Mohammedan lands are less sensitive to the entrance of other things that are likely to affect the lives and habits of the people. A recent visitor to Egypt writes: "As we approached Port Said I strained my eyes for a first glimpse of the land of the Pharaohs. This is what I saw: 'DEWAR'S WHISKEY'; 'BLACK AND WHITE WHISKEY'; 'DAWSON WHISKEY' "; such being the names displayed on big billboards.

Dr. W. E. Macklin, of Nanking, China, writes of having finished a translation of Caird's "Introduction to the Philosophy of Religion," which he thinks will be useful to scholars that are inclined to Buddhism. To those that criticize his preparing books that can appeal to only a limited number of scholars, he replies: "My historical books, like Greene's 'History of the English People,' Scheller's 'Thirty Years' War' (Gustavus Adolphus' life), 'Swiss History,' Motley's 'Dutch Republic,' are helping to shape such a man as General Feng Yu Hsiang."

Hitherto the Hawaiian Evangelical Association and the Methodist Episcopal Mission have each conducted Christian work among laborers that have come to Hawaii from the Philippine Islands. The two societies have now put the work under the care of a joint committee for the building up of what will be known as "The Filipino United Church."

Postal authorities in Persia announced that from June 1 mails would leave Teheran by air three times a week for Europe, via Moscow.

The Nurses' Conference for all China has recently been held in Nanking. There are now over a thousand Chinese graduate nurses, while in the various mission hospitals there are over two thousand student nurses. The nursing profession in China is essentially a Christian body.

From the *English Baptist Missionary Society Magazine*:—

> We do not see the vital point
> That 'tis the eighth most deadly sin
> To wail, "The world is out of joint,"
> And not attempt to put it in.

Mr. Reichelt has established an Institute near Nanking, where monks may be trained for evangelistic work and where other forms of Christian activity may be furthered. When last reported, about twenty students were enrolled and a number of other monks have spent longer or shorter times at the Institute attending the Bible and other classes. The Lutheran Church of China, of which Mr. Reichelt is a member, approves of the movement and helps it financially.

The opening of a new motor road in the heart of Africa has made it possible to traverse the length of the continent without a single day of trekking; rail, steamer, and motor enabling one to go from the Cape to Cairo in thirty-four days. Thus the dream of Cecil Rhodes comes true.

A movement is on foot to purchase the house at Blantyre, Scotland, in which David Livingstone was born. At present it stands in a slum and is much out of repair. Adjacent to it is an estate of ten acres, and it is proposed to purchase this also. The spot then would become a place of pilgrimage and a museum for Livingstone relics.

The National Church Council of Japan and the Central Committee of Buddhists have united in petitioning the Diet to abolish night labor for women and children in the factories.

At a meeting in Jerusalem of Christian and Moslem Arabs, it was decided that the fez is not a national Arab headgear, and a resolution was passed advocating the adoption of European hats.

LAST CHRISTMAS AT YENCHING COLLEGE

By LOUISE EGBERT SAILER

FOR a week before Christmas there was a breathless atmosphere of suspense about the Women's College, and girls seemed extraordinarily busy with preparations for all the festivities. Three days before came the big Yenching party, in the T'ung Fu chapel; that was indeed a friendly, jolly affair. The whole university was invited—men's college, women's college, faculty members—and the committees on arrangements were drawn from all groups. At the gate you deposited your gift, costing not over ten cents, and received a paper flower of your class color. Following a line of gayly lighted lanterns, you came to the chapel, where you squeezed into what little space was left for late-comers, or found a convenient window sill from which to view the scene; at one end an improvised stage, curtain and all; at the side, a huge, gayly-decorated tree; and from the center of the hall to the four corners, green and red paper festoons.

There was a "stunt" by each class, varying all the way from the rendering of a Negro song by a quartet of theological students, to a one-act play by a group of women students. And, sprinkled in, were the old familiar carols, and some Chinese music. Then came Santa Claus, with gifts for various members of the faculty, with a clever set of verses slyly poking fun at their foibles; and after the Yenching University song, each one received his gift—a mysterious parcel, contents unknown.

THE BLIND AND THE POOR

The day before Christmas was busiest of all. Christmas in China always impresses one by its contrasts—beggars in tatters or in newspapers, tied on with heavy cord, holding out empty hands as they stand in front of a brilliantly-lighted shop window, ablaze with Christmas tinsel and toys; gay children in holiday clothes, dancing down the street in front of a blind man, leaning heavily on the shoulder of a little Chinese boy; a rickshaw piled high with Christmas poinsettias, pulled by an old man, too old for such heavy work, but with nothing but that between him and starvation.

And the day before Christmas at T'ung Fu, too, seemed to me a day of contrasts. At ten o'clock came the distribution of food to the poor of Peking, made possible because of the untiring efforts of the girls. Such wrecks of humanity as gathered for the simple talk about the meaning of Christmas, that preceded their one feast of the year. Bedraggled men in tatters, hopeless and forlorn, clinging to their beggars' pails or bowls; women, almost as wretched; the lame, halt, the blind—all were there; all sitting quietly during the brief service; though we kept wondering how they could keep their thoughts away from the bread that was coming. And then they filed out, each receiving a little round loaf. It made your heart ache to see their courtesy, their gratitude as they bowed their thanks in true Chinese fashion and passed on to the street where, sitting on the curb of the buildings, in the sunshine, they ate their Christmas dinner!

In the afternoon came the party for the Old Couples' Home, the Old Ladies' Home, and the Half-Day School, the latter supported by the Women's College Y. W. C. A., for children too poor to go elsewhere. Such a contrast to the sights of the morning! The old people, clean and neat and well-cared-for, with bright, contented faces—all so alive, with no trace of the hopelessness on the faces of the morning's beggars. And the children, full of excitement, eager, enthusiastic. There was a group of boys and girls who wanted to sing a song, and who sang lustily, all in different keys and at different tempos—but they surely had a good time! And then, a diminutive tot told a story in excellent Chinese, and was received with such acclaim that two others volunteered and, while a bit breathless with excitement, managed to find their way safely through. Then came a carol by a quartet of the old men—Chinese words, but the familiar music of "Hark, the Herald Angels." And then a little Christmas play by the children, with the wise men dressed in most gorgeous raiment, evidently of their own devising, and Mary, very sweet and simple. There were gifts, too, for the older ones—towels and soap; and for the younger, things that delight children's

hearts. And all passed out of the old T'ung Fu chapel into the bright December sunshine. A Christianity that can effect such a transformation as that, the results of which we witnessed that day—that can change hopelessness to hope, degradation to cleanliness, wretchedness to joy in living—surely such a Christianity is worth while for China.

Christmas Eve, about midnight, a group of the girls sang carols to each faculty member, who placed a lighted candle in her window to show that she was awake and listening. "Christmas in China"—how adventurous and romantic and "different" do those words sound! But Christmas is the same Christmas—wherever the spirit of brotherhood has reached, wherever there are those to whom Christmas is the happiest day of all, because it is Christ's birthday.

TAKING GIFTS TO THE OLD LADIES' HOME, PEKING

MY FIRST CHRISTMAS IN AN INDIAN VILLAGE

BY CLIFFORD MANSHARDT

YES, Christmas is celebrated in India. And it is celebrated with a will. True, there is no snow on the ground, and Santa Claus, in all his furs, seems slightly out of place; but nevertheless the holiday season here is a time of great rejoicing. For weeks the boys and girls had been practicing Christmas music, some in English and some in Marathi, and for a full week before, the whole atmosphere of the Christian community was one of eager expectancy.

The celebration proper began on the morning of December 23, when the children of the kindergarten held a Christmas party for their mothers. The kindergarten is a one-roomed, earthen-floored building. There are no seats, benches, or tables in it. The children are all seated upon the floor. For some time the little Indian boys and girls had been pasting bright-colored paper chains, to be given as Christmas gifts to their mothers. The room was decorated with banana leaves. The leaves are green, but are very different from fir branches.

At the appointed hour the group assembled. The scholars all sat around the wall, and their mothers in the center of the room. There was much singing, and then each child garlanded his or her own mother. Then came the giving of gifts. Each girl got a tiny celluloid doll, and each boy, a little rubber ball. Many of the children would receive no other gift, but they were as happy with a five-cent present as most of us would have been with very valuable presents. Some of the poorest little children were given new clothing, the only clothes they will possess until next Christmas. In the summer clothes are not very necessary, but some of the winter mornings are really chilly.

In my hurry to get started, I neglected to tell of one of the finest parts of our whole Christmas celebration. The Sunday morning preceding Christmas the boys and girls brought their offerings to provide Christmas dinners for the poor. The people here are all poor, but some are poorer than others. Each boy or girl was supposed to bring money that he or she had earned. When the money was counted it was found that the offering was ten rupees (over three dollars) and a squawking rooster! Three dollars here is a big sum. One woman, a widow with a little boy to support, gave 8 *annas* (16 or 17 cents) which is one-half of her entire month's cash salary.

On Wednesday afternoon the older boys and girls gave a program. The girls put on a little play telling the meaning of Christmas, and the boys gave several charades, with Bethlehem as the key word. It was most interesting to see the way they worked up their own costumes and stage settings, for they were left to their own devices. There was nothing out of place in introducing a missionary topee into Biblical times; while colored glasses were the earmark of the gentleman! The Indians love the drama, but the boys are more free and less self-conscious than the girls.

Following dinner on Christmas Eve, we had an out-of-doors Christmas play. The background of our little Oriental village must have been strangely like the Bethlehem of Jesus' day. Goats, cattle, dogs, and people—all are mingled together. The shepherds' scene, accompanied by the barking of dogs and the bleating of goats, was the finest I have ever seen. A real feature of the evening was the ingenuity of the stage manager in placing his angels in the treetops, so that the song of the angels was indeed a song from heaven. After the play two hundred boys and girls, each with a lighted candle, sang carols through the village. The singing continued long into the night, and early Christmas morning, while the stars were still shining, we were awakened by the carolers at our veranda, intermingling Marathi hymns and English carols. It gave us a real thrill. The singing continued a

irregular intervals throughout the entire day. I do not know how on earth the children stood it.

An impressive morning service was held, and the remainder of the day was spent in calling and exchanging neighborly greetings. We had somewhat dreaded our first Christmas in a far country, away from our friends, but we found the Christmas spirit here, just as it was at home.

THE MISSION OF THE DOLL

SOME CLOSE HUGGINGS

LITTLE ORPHAN ANNIES AND THEIR DOLLS
A Constantinople Orphanage

ARMENIAN CHILDREN
After the Christmas boxes were opened

A CHRISTMAS DOLL IN TAIKU, SHANSI, NORTH CHINA

FOLLOWING WATTS O. PYE IN SHANSI

By PAUL R. REYNOLDS

There is such a demand in America for anything and everything pertaining to the late Watts O. Pye, of Fenchow, China, that we feel justified in printing somewhat at length an important report recently received from his missionary successor. Everything should be done to conserve the work so wisely planned by this great man.

WITH the death of Dr. Pye it seemed to us all, Chinese and foreign alike, that everything had ended. He was not only our leader, but he was the personal and loving friend of each and every one. However, with the coming of the next day, we all realized that the work must go on. Our Chinese friends began to say in personal conversations and in meetings, *"We must all reconsecrate ourselves to increased efforts to carry forward this great work."*

It was just here that the strategic foresight of Dr. Pye's and Dr. Watson's leadership came out most clearly. From the very beginning of their work they have been hunting out and training prospective leaders. In one of Dr. Pye's letters the following very significant sentence appears: *"I have the feeling that one of the most valuable things which we can do is to train the leadership for our church work, and leave to that leadership pretty largely the working out of the methods, plans of work, and organization of the Christian movement in China."* As a result, there is in the Fenchow field perhaps one of the most remarkable groups of trained and able native leaders which could be found in any mission field. The Y. M. C. A. secretary at the provincial capital said just this winter that he knew of no such group anywhere in China. A few days since a captain of the United States army was visiting in Fenchow. He has spent a good deal of time in various parts of China. On leaving, he said that he never had seen anything that compared with the enthusiasm, the evident ability, and the training of the group of young men and women who are carrying on here at Fenchow. Dr. Pye said in the same letter referred to above, *"It rejoices our hearts to see the progress which has been made during the past year, particularly in the matter of initiative and in the shouldering of responsibility on the part of our Chinese fellow-workers. That is the great hope of the future."* This process has gone forward literally by leaps and bounds during the weeks since Dr. Pye's going. This is due to the fact that we all realize that there is no one to take his place. This gives a new sense of responsibility to every man in the whole field. This sense of responsibility is buttressed firmly by the personal devotion to the man who was friend and companion to every one. Back of him stands the Great Companion whom he was so splendidly able to represent.

THREE IN PLACE OF ONE

In order to carry on the general work of supervision left by Dr. Pye, a staff of secretaries was created by our annual meeting, and three men were chosen: Mr. Liu Fa Ch'eng is literature secretary. In China of all countries, with her literary traditions, the printed message is of preëminent importance, especially in these days of the anti-Christian movement; Mr. Timothy Ch'eng, recently returned from America, is secretary of religious education. He is already hard at work with the program of daily vacation Bible schools for the summer. He is planning and organizing schools for the illiterate to be held in every church next winter. In addition, he hopes to develop schools for training lay evangelistic leaders in various centers throughout the whole field; the third member on the staff is Mr. Paul R. Reynolds, evangelistic secretary. These three men plan to spend a great portion of their time in traveling throughout the field, just as Dr. Pye did. Associated with them they have Mr. Teng Wen Ju, who was Dr. Pye's right-hand man for many years.

For a long time Dr. Pye had been planning that the field be divided into districts, each to be in charge of a Chinese superintendent. Three such superintendents had been appointed before his death. Our field now has been divided into nine such areas, and eight of them are manned. The ninth district is temporarily in charge of an acting superintendent. These men will be able to give a close and intimate supervision which even Dr. Pye, with all his tremendous energy, was unable to give because of the size of the field. In the three districts where the men have already been at work, general conditions are in marked contrast to the field not yet under supervision. The superintendents go from church to church carrying encouragement, suggesting new plans, helping solve local problems. In the Shensi field they will be building the foundations for the organization of a separate Shensi Association, to come within the next two or three years.

CARRYING FORWARD HIS TRAINING PLANS

In Fenchow itself the Harwood Memorial Bible School is changing its program to meet new needs. The standard of the Men's Department has been raised. The teaching of the common branches will be dropped out entirely. Two new teachers will be

added to the staff this fall; one, graduating from Shantung Christian University, will teach religious education; the other, graduating from the School of Theology at Yenching University, will teach sociology and kindred subjects. In both departments practical field work will be carried on under the supervision of the teachers. Thus the men of the Bible school will be getting training and practice in carrying on Sunday schools, boys' clubs, young people's societies, etc.

Mr. Outerbridge, who has had a year of language study in Peking, will be in Fenchow to begin agricultural work at the Bible school. Our field is about eighty-five per cent rural. The rainfall is so slight that we average a famine once in less than three years. Nanking and Yenching Universities have secured a large portion of the money left over from the 1921 famine funds, and with this they are doing famine prevention work. Nanking has indicated that with the coöperation of Mr. Outerbridge they will do a large work in this northwest area along the line of experiments for famine prevention. Thus the men in our Bible school are getting training and practical experience along the lines which will enable them to help the men in their rural field.

A program of coeducation has been begun in our high school work. Among the government schools coeducation is being tried out, and Fenchow has an opportunity to help develop the best possible program for such work. Mr. Y. K. Chang, recently returned from Teachers College, Columbia University, is principal of the joint schools. Miss Horn is Dean of the Girls' Department. It is her earnest desire to retire in favor of Miss Ch'eng Ch'un Lan, who graduated from Yenching University last June. It is a great joy to every one to see these splendidly trained young Chinese folks coming back thus to take positions of responsibility.

The papers have been sent in for registration with the government. This is bringing new and increased popularity with the general public. These schools have a unique mission in training the boys and girls who will be the leaders in the communities throughout this northwest territory.

THE MISSIONARY A CO-WORKER ONLY

Perhaps some of you may be wondering just what place the foreigner may have with literally dozens of able Chinese young men and women trained for the various parts of our work. *Our share increasingly is that of co-workers.* The devolution of the missionary, concerning which much has been said in recent years, has, as the Negro said, *"Done happened"* in Fenchow. It is safe to say that there will not be much, if any, increase in the staff of foreign workers in Fenchow. This does not mean that there is no place for the foreigner. The years

SOME OF WATTS O. PYE'S DISCIPLES

The late Dr. Pye left a rich heritage. Men like these who have met for educational and inspirational purposes at Fenchow are now assuming responsibility for the work begun by their leader.

of joint work stretching ahead are rich in promise. Much of the work of organization, administration, and routine teaching which was done in the past can now be better done by Chinese. This frees the missionary for the thing which he has always longed for—namely, to spend much time in friendly counselling with his Chinese co-workers. On the whole, we are most encouraged. It would, perhaps, not be saying too much to state that, thanks to the foresight of Dr. Pye and his co-workers, Fenchow now has an opportunity to become a leader in the matter of mission policy. It may well be that this field can prove to those who are still hesitant that the Chinese Church, with all its organizations of school, hospital, community house, etc., is ready to go forward under Chinese leadership. What a splendid memorial it would be to the sacrificial life of Watts O. Pye if Fenchow might become one of the outstanding examples of the new day in mission work! The boys and girls whom he met and recognized as potential leaders when he first came here are now the real leaders of the new church.

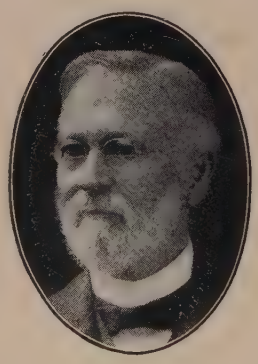
GEORGE F. HERRICK[1]

By GEORGE E. WHITE

Dr. White, of Salonica, eulogizes his "missionary father"

IN the year 1862 my father was a delegate from the Central Turkey Mission to the Western Turkey Mission meeting, and afterwards he told us of the vivid impression he received of one of the younger missionaries in Constantinople, rather slow of speech, but clear and forceful, named George F. Herrick.

It must have been in the later 70's that Dr. Herrick visited Grinnell College, and the Chester Center Church, where my father was minister, and we received strong impressions presented by this able missionary representative.



DR. HERRICK

In 1890 my wife and myself received appointment from the American Board as missionaries to Japan. Dr. Herrick visited us at Waverly, Iowa, where I was then pastor, and as representative of the American Board, with the consent of my wife and myself, his visit led to the Board's action in sending us to Marsovan. As some were inclined to think that Marsovan had already reached its limit of missionaries, Dr. Herrick communicated to the Western Turkey Mission the addition which he had secured in the words "Peccavi, Peccavi, and I'm glad of it."

We sailed from New York October 11, 1890, with Dr. Herrick as our missionary father. Most of the time during the next three years we lived under the same roof, and much of the time he ate at our family table. Dr. Tracy was on furlough and Dr. Herrick was president of Anatolia College. Rev. John F. Smith and Dr. Edward Riggs were the other corner stones of the foundation on which the college structure was built.

Dr. Herrick was a great scholar and publicist. The monumental work of his life was done at Constantinople, in the translation and revision of the Bible in the Turkish language. Other books and many articles came naturally from his scholarly mind and his busy pen. A great work on church history was one of the largest of these efforts. Constantinople was the principal center of his work, but circumstances brought him at different times, for a period, to Marsovan (which we always pronounced Merzifoun when talking Turkish), and there he shared in the education of ministers, and the other educational and missionary work of an interior station.

During the prolonged evening of his life, after he retired to his home country, his mind was as keen and his heart, if possible, even warmer than ever in relation to the field and the people of his first choice. He loved the Turks with great affection and kept in close touch with all that related to their affairs, and was confident in hope regarding their future. His interest was involved in the college for which he had done so much in Anatolia, in England, and in America during the days of its weakness and infancy, and he fully approved of the relocation of the institution in Salonica.[2]

At his funeral service a wreath was placed upon the casket on behalf of his former student, Professor Xenides, who also shared in conducting the service, being himself a student "discovered" as capable of becoming an outstanding teacher by Dr. Herrick, more than three decades ago. No one would face the eternal world with more joy and confidence than would this great missionary of the American Board.

[1] George F. Herrick, D.D., born, Milton, Vt.; graduate, University of Vermont, 1856, Andover Seminary, 1859; arrived, Turkey, October, 1859. Located, Constantinople, 1859–1870; Marsovan, 1875–1895; Constantinople, 1895–1911. Died, New York, October 28, 1926.

[2] Neither of us could ever forget a meal which we ate together in his apartment prepared by his own hands, and which, with the accompanying devotions, seemed like a veritable Lord's Supper.

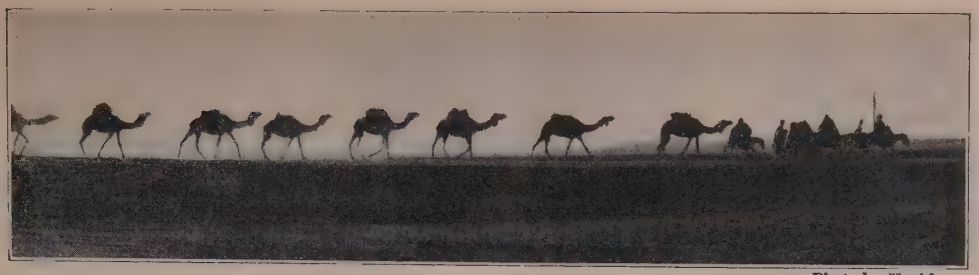


Photo by Kreider

THE BIRTHDAY OF THE PROPHET

By HERMAN H. KREIDER

Mr. Kreider, studying at the Language School in Constantinople, writes on September 19, 1926, of a Moslem "Christmas Eve."

YOU will be surprised when I tell you that this is Christmas Eve! Of course, it isn't really and truly a scheme of ours to get more than one Christmas into the year, much as lots of little boys and girls may wish that it were possible to do that.

But tomorrow is the anniversary of the birth of the Prophet Mohammed, the founder of the Moslem religion; consequently, all good Moslems are celebrating tonight, and will have a general holiday tomorrow. Tonight there are no stockings hanging in Turkish homes, waiting to be filled with good things to eat, no Christmas trees are being set up this evening, and tomorrow morning there will not be thousands of merry children awaking early to catch the first glimpse of impatiently awaited gifts.

Yet tonight, on the narrow little balconies on the thousands and thousands of minarets throughout the world of Islam, there are hanging rows upon rows of gleaming lanterns, perhaps symbolical of the spiritual light which the Prophet of Mecca brought to the lands of the Near East some thirteen hundred years ago. The great emblem of the Crescent is flying over the abodes of both the humble and the exalted, and today on the street could be seen more than the usual number of gray-haired hodjas (teachers), once more dressed in their distinctive turbans, in spite of the government decree which outlawed the fez some months ago. To the devout few tomorrow will be a most holy day—a day to be spent in meditation and thanksgiving to Allah (God). To the masses it will be simply one more holiday, differing from other holidays chiefly in the kind of sweetmeats eaten and in the kind of fireworks used in the celebration.

Queerly enough, here at the Bible House we live next door to a famous old Persian khan (inn), where once each year the most fanatical of the Shia Moslems gather to commemorate the death of Ali, the son of Mohammed, by working themselves into a hot frenzy, and slashing themselves with knives until they are all red with blood. A few yards farther away, on the top of the hill, is a mammoth mosque with three beautiful minarets, which cast their long shadows on the walls of this building every evening at sunset. But—the morning light breaketh.

Photo by Kreider

A Moslem Sky-Line

THE CHRISTIAN MESSAGE AND ISLAM

By WILLIAM PATON

We take this from Mr. Paton's little book, "Jesus Christ and the World's Religions," published by the United Council for Missionary Education, Edinburgh House, London. Mr. Paton is the Secretary of the National Christian Council of India and he is acquainted with Mohammedanism as one of the dominant religions of that land. He had made a close study of the subject, and as we believe that he has put into these few words the heart of the message that we should preach to Islam, we are quoting it here.

ISLAM presents all the tragedy of a religion which has grasped half the truth, and in so doing rendered itself almost impervious to the other half. The Christian message is precisely what Islam needs, yet prejudice against the Christian is intensely strong. Chiefly this is because the Moslem knows nothing about Christian doctrine except what the Koran tells him, and that includes such statements as that Christ never died, and that the Trinity consists of the Father, the Son, and the Virgin Mary. The truth is that Mohammed never knew Christianity, and Moslems share his ignorance. The barrier, however, is not only one of ignorance; it is reënforced by hatred and prejudice. Moslems despise Christians, regard them as doing dishonor to the Unity of God, do not believe that they are really religious, and laugh at the little hold which Christianity has upon national life. This attitude has its counterpart with us, and the first message of the Christian to the Moslem must be not doctrine, but love. Moslems know good and holy living when they see it, and no approach can be made to their hearts, hardened by ages of enmity, except through love and service. The great mission schools, colleges, and hospitals, scattered throughout Islamic lands, bear this witness magnificently.

If love in the Christian is the first message, it is certainly true that the element in the Christian religion most attractive to a Moslem is the character of Jesus Christ. The Moslem is instantly repelled by dogma, but he admires the character of Christ when he knows of it; and it is only by the increase of reverence for Him that the atmosphere can be created which will make it possible for him to understand the attitude of Christians to their Lord. It is in Christ, too, that he can be led to see the ethical character of God, the aspect of the Deity in which his own faith is so weak. The idea of Fatherhood in the abstract is to him unworthy of God, for he thinks of it in terms only of physical fatherhood, but the moral nature of God which that word implies becomes plainer as he knows more of Christ.

The doctrinal struggle has, however, to be faced. Christians believe in a God who is One, and it may be that Islam is meant in the providence of God to recall Christians to a stronger emphasis upon that truth. God is also Love, and Love means the sharing of the divine life with humanity in the Son, Jesus Christ, and in His indwelling Spirit. There is here no mere barren dogma, as so many among even Christian apologists seem to believe, but a vital religious truth, the denial of which, as we have seen, cuts men off from vital connection with God, and condemns them to legalist and unprogressive views of the relation between God and man and the meaning of life. Only this truth can shake women free from the dead hand of the past. Only this can shatter the fetters which bind Moslem society. But the first step is the showing forth of love in practice, by Christians toward Moslems, by Christendom towards Islam. Only so can we commend the message that God is Love, and that that Love is shown eternally in His Son.

Photo by Kreider

MINARETS AND MOSQUES IN MESOPOTAMIA

MORO MOTHER AND CHILD
With father close by. The Moros are the Mohammedans of the Philippines

BAGOBO MOTHER AND CHILD
In the hills of Mindanao, P. I.

TURKISH MOTHER AND CHILD
Taken before the veil and the fez were considered passé

MRS. MANUEL AND LILY
Birds' Nest, Madura, South India

WITHDRAWING FROM CANTON

By OBED S. JOHNSON

The American Board, since 1922, has been doing work in what was formerly its South China Mission field through sharing in union enterprises. Its contributions to the aid of churches that have grown up through its efforts have been made to the Union Committee of Evangelism representing several mission boards. It has continued its grant to the Union Theological Seminary, and has maintained there its representative on the teaching staff, Rev. Obed S. Johnson. Now, under pressure of what seems unescapable retrenchment, the Prudential Committee has authorized the withdrawal of Dr. Johnson, and he is planning to return to the United States at the close of this year, 1926.

In anticipation of leaving the field, Dr. Johnson has been making a tour of the churches, concerning which the following letter from him brings report. It reveals both the reality of missionary work and the pain and loss of its discontinuance.

THIS is the eighth day out from Canton on my farewell visit to the country churches. So far as the weather of the first six days was concerned, I seemed to be enjoying a continual Turkish bath. But two days ago, owing, no doubt, to some typhoon hovering near, the temperature changed, and a heavy rain began to fall. It was this rain which yesterday prevented my faithful associate and fellow-traveler, Rev. Leung Man Shau, and myself from making the scheduled visit to the Sham Tsing Church, about eighteen miles distant. You should bear in mind that, with the exception of a few places which can be reached by the Sun Ning Railway, our sole method of getting from place to place is walking. Our winding path to Sham Tsing would have taken us over much rough and mountainous country, and having traveled the road many times in years past, I knew that after the protracted rain, it would be impossible to ford the mountain streams. We were therefore forced, with much reluctance, to cancel the visit to the Sham Tsing Church. However, at my request, Rev. Leung Man Shau immediately wrote a cordial letter to the Sham Tsing brethren, explaining the circumstances, expressing our deep regret, and conveying to them the earnest greetings of the officers of the Board, and my own personal greeting as well.

Tomorrow—Sunday—we shall hold our service at this place. In the five places which we have already visited a most cordial welcome has been accorded us, and I have no reason to believe that the churches yet to be visited will prove to be exceptional in this respect. I am trying to leave with our Chinese brothers and sisters a message of good will—and good cheer. In explaining the attitude of the American Board regarding the matter of withdrawal from the Canton field, I make it a practice to quote certain passages from two of your recent letters, reading them in English, and then translating into Chinese. This makes for "authoritative utterance," and when I have supplemented this with abundant explanatory comments, I think that the case of the American Board is quite plain—and convincing.

I have been highly gratified at the measure—and the quality—of appreciation shown thus far by our Chinese friends, of the work done by the American Board in these regions in years past. This appreciation has found expression in various forms—in prayers at the close of the service, in personal requests that I convey to the officers of the Board earnest thanks for the sending of messengers with a Message that has transformed individual lives, and in formal resolutions adopted by a standing vote. I am happy indeed to send you glad tidings of this nature.

I might add, too, that it is alike highly satisfying and humiliating to find how kind and openhearted these Christian friends are in their manifestations of affection, and how genuine they seem in their expressions of regret that I am leaving, and in the hope that I may some day return "if the good Father above permits." Here is an old man handing me a few coins done up in red paper, as "tea-money" for the long journey to America, and thanking me because I was willing to baptize him twelve years ago. There is an old woman tottering upon her bound feet, asking me if I remember the day she told me her troubles—and they were many and their recital protracted—that I urged her to cast all her burdens on the Lord; that she did so, was baptized, and has been happy ever since, *and that she now gets along splendidly with her daughter-in-law!* And last, but not least, is the affection and appreciation expressed in various ways by the young men who have been in my classes at the Union Theological College, and who are now in active, effective service.

Such scenes as the above are of almost daily occurrence, and you will not wonder therefore that I am leaving China "with mingled feelings." But since I am to go, I am profoundly thankful for this opportunity for a farewell visit. I feel that it is absolutely worthwhile from every practical standpoint—apart from the mutual joy that comes from the visit at each Christian center.

AFRICA CALLING

ARCHITECTS' PLANS FOR REBUILDING AFRICA

BY ERNEST W. RIGGS

Last month we published a letter that touched lightly upon the personnel and problems of the recent conference on Africa at Le Zoute, Belgium. We now follow with a more serious report of the deliberations and findings of that important meeting. Secretary Riggs was the Board's leading representative at the conference.

THE first world conference on the Christian mission in Africa was held at Le Zoute, Belgium, during September. Two hundred and twenty-one delegates were present from twenty-two American, nineteen British, twenty Continental, and four African missionary societies. There were also in attendance numerous government representatives, including Sir Frederick Lugard (with Lady Lugard), late Governor General of Nigeria; M. Louis Franc, late Secretary of State for the Colonies for Belgium; General de Meulemeester, Ex-Governor of the Belgian Congo; Señor Albert d'Oliviera, Portuguese Minister in Belgium; Sir Edward Garraway, late resident in Basutoland; Mr. W. T. Welch, Magistrate of the Transkei; the Hon. E. B. Denham, Colonial Secretary to Kenya Colony; Dr. Gilks, of the Kenya Medical Service; Major Hanns Vischer, Secretary of the African Education Committee of the British Colonial Office. There were, further, a large number of experts in Negro education from the United States. But the majority of the delegates were missionaries, Mission Board secretaries, and natives of Africa.

The conference was not a conference of missionary societies. These separate organizations and their problems did not come into prominence at all. It was rather a conference of experts who gathered together to view the great single Christian mission from a lofty vantage point, and to lay plans for a whole continent. There were idealists present, and there were plodders in the mission field. The idealists were painting rosy pictures of what might be, while the faithful missionaries of long experience narrated the homely methods which had been used for generations in bringing a simple Gospel to the primitive heathen. Thus the narrower and the broader were constantly brought into sharp contrast.

The age-long prejudice of the white man against the black has become ossified in the thinking of some who always assume the inferiority of the native in missionary planning and action. At the other extreme are those who unconsciously accept the effects of the low moral standards of the earlier settlers of Africa as necessary and exalt as a Christian virtue contempt for social barriers between the races. Thus the mingling of the races, begun as a result of unbridled lust, has become to some a Christian ideal. As one expressed it, "A superiority complex in race is an inferiority complex in Christianity." Between these two groups who have followed the lines of least resistance was raised the standard of the idealists, who call for equal opportunity for black and white, though along separate lines of development. The pronouncement of the conference on this burning issue, which threatens widespread conflict in South Africa, was hardly more than an expression of sympathy. It confined itself to a carefully worded declaration that both white man and black man have rights in Africa which can only be harmonized through the spirit and teaching of Christ. Both must yield to some extent in order that both may have fair opportunity for progress.

There were those present at the discussions of education whose lives had been spent in fostering the little bush schools, where heathen children eagerly learn to pick out their letters in order to read for themselves the Word of God. In these schools the practical result of schooling is too often a separation of the child from his thought environment. The white man's Bible, with the white man's interpretation, sometimes illustrated with the white

INTERNATIONAL CONFERENCE ON THE CHRISTIAN M

Seated to right of center, just above a colored brother, Donald Fraser, chairman of the conference. At his right, J. H. Oldham, General Secretary, International Missionary Council. At his right, Sir Edward Garraway, former Resident Commissioner, Bechuanaland Protectorate. At Sir Edward's right, W. T. Welsh, Chief Magistrate, Transkeian Territory. In front of Sir Edward, seated on ground, Miss Jean McKenzie. Just above her, at her right, Miss Underhill, the new editor of the International Review of Missions, in place of Miss

man's pictures, is taken over bodily by the little black mind which is in so far separated from its black native life. One native who had suffered at the hands of the white man rose in rebellion against this order of things, and proclaimed that he would write a Bible where all the angels were black and the devils white! Among the speakers, however, the emphasis was entirely upon an education which would fit the native for his own environment. While there was no disparagement of teaching the child to read, there was a new and refreshing emphasis placed upon teaching the child to live. Health, home, and industry—an industry which the native can build into his village life—are more essential subjects for the native schools than a foreign language and foreign habits of dress.

In evangelism the emphasis in the past has been placed upon calling individuals out of heathendom into Christianity. Our missionaries have frequently forgotten that the message of the Gospel as interpreted by the white man is often confusing for the black. This message as a matter of course demands a standard of monogamy, though all the traditions of the tribe and the sacred customs of an ancient social fabric put their sanction upon polygamy. Among some of the missionary groups the Christian message is interpreted as absolutely to exclude the use of tobacco. A church member found smoking is suspended. In the neighboring Christian mission the missionary himself is an inveterate smoker. Aptly does the simple native comment upon this contradiction, saying that when *his* king sends out a message to his people all the messengers bear the same message. While the conference did not attempt in any way to justify as a permanent institution polygamy, nor pass judgment on the use of tobacco among the Africans, it did warn the missionary against creating for the African artificial sins. Large emphasis was laid on the importance of patiently and sympathetically studying the sanctions, as well as the taboos, of the native in order to help him build up a Christian ethic vitally related to African life, and not a mere mimicry of a European civilization.

Of the fifteen hundred languages and dialects in Africa only one-sixth have been made the media for Bible translation. It developed, however, at Le Zoute, that oftentimes missionaries with no experience in literary work are forced by circumstances to undertake the creation of a whole literature for a tribe.

N AFRICA. LE ZOUTE, BELGIUM, SEPTEMBER 14–21, 1926

Gollock—who is fifth from Donald Fraser, on his right. At Dr. Fraser's left, Dr. Warnshuis, Associate of Mr. Oldham's on the International Missionary Council. At his left, Dr. Jesse Jones, of the Phelps-Stokes Commission. At Dr. Jones's left, E. B. Denham, Colonial Secretary, Kenya Colony. And so the story might go on; for the picture includes a real galaxy of stars of the highest order, experts of rare knowledge and skill in things African. These men and women are literally the hope of Africa.

As a result of utterly inadequate training and means, though the language has been reduced to writing in two hundred and forty-three dialects, in only seventeen is there a library of twenty-five volumes or more. In most of the languages some portion of the Bible, the catechism, and possibly a hymn book, now constitute the whole literary storehouse for the budding scholar. One of the plans drawn by the conference which may be of the highest value was to prepare a standardized series of books for Africans which might be translated into key languages ministering to various tribes. Thus, with coöperation and a measure of guidance from leaders trained in literature and education, the whole of Africa can be provided with a working library of texts with but a tithe of the effort which thus far has produced little more than confusion.

Governments have been too often regarded as powers of evil to be avoided or condemned by the holy messengers of God. The experience of many missionaries has been that governments have been indifferent to the education of the natives. Where they have taken up school work it has been without a religious motive. The dangers of a secularized education have been studiously shunned by Apostles of Christ with whom education has been but a means to an end, namely, the preparation of messengers of the Gospel. At the conference, however, the following fundamental principle was adopted: "The formulation and general direction of educational policy, the general administration of the education system, and the supervision of all educational institutions are among the proper functions of government." In other words, this remarkable missionary body recognizes the paramount duty of the government to educate the native, and offers its services to coöperate with Colonial authorities which are primarily responsible for the task and more adequately equipped to cope with it. Especially is it urged that technical and higher education should be left entirely to government, while the missionary gives himself to primary education and teacher training.

The gathering at Le Zoute came to realize the gigantic proportion of the task that is set before us. When a hospital cures a case of malaria, it is but an incidental step in eradicating the disease. Schools teaching the danger from mosquitoes are the more important agents, and governments, with

their administrative facilities and large funds established in America or elsewhere for carrying forward the world battle against disease, are the great forces into which somehow the little missionary hospital must fit itself. What has been said of eradicating disease may also be said of developing habits of industry, producing literature, effecting social and economic reforms, and many other larger issues with which many missionaries have no acquaintance. Borrowing the thought from Mr. J. H. Oldham, to whose tireless and understanding devotion the conference owes its success, we note that we used to send our missionaries out into Africa, out into the wastes of its lonely darkness, to save lost souls from the black despair of heathenism. Now, we must urge our missionaries to go into an Africa stirred by many new forces of uplift; to get into its life currents and Christianize them, and thus save the African from the degeneration which curses primitive peoples when exposed to the lust and greed of civilization.

While these larger plans were well drawn and received the sympathetic and expert attention of leaders in many lines, the rank and file of missionaries of many small societies in Africa still plod faithfully along the old ways. To make practical the architects' plans so carefully prepared at Le Zoute will demand the coöperation of each missionary society at home and of the different missionary groups on the field. As a preliminary to this coöperation, there must be a thorough and sympathetic testing of these theories on the soil of Africa. It may be some of them are impractical. Some may have to be recast. But we now have in broad outlines a working plan for an Africa redeemed and yet black; an Africa open to the good that can come from abroad and yet strengthened to resist the evil by its hold on what is noble in its own heritage.

THE BOARD'S DELEGATION AT LE ZOUTE

Seated on ground, at the feet of his colleagues: Secretary Riggs. Second row, seated, left to right: Mrs. Bridgman, of Johannesburg; Mrs. Meacham and Charlotte, from Rhodesia; Mrs. Coleman, of Washington; Mr. Dube, of Durban, Natal.

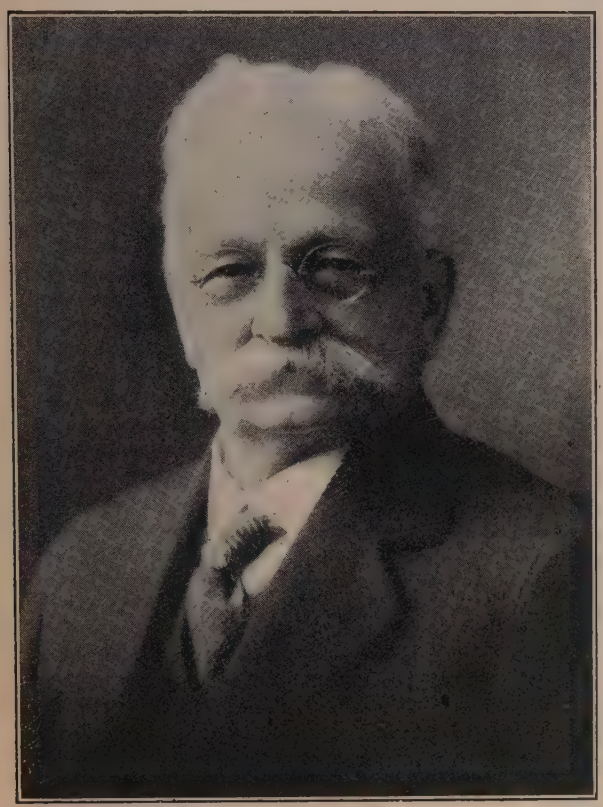
Top row, standing, left to right: Mr. Meacham, of Rhodesia; Mrs. Olden, of Washington; Miss House (daughter of Dr. House, of Salonica), of the Penn School, South Carolina; Mr. Olden, of Washington; Mr. Yergan, Student Secretary of South Africa; Dr. Tucker, of West Africa.

THE AMERICAN BOARD'S CHAMPION BOXER

By DOROTHY P. CUSHING

This interview is Miss Cushing's introduction to our readers. She has joined the staff of the Editorial Department of the Board, and, for a time at least, will be familiarizing herself with the personnel of the Board, both here and on the field.

"WE send them everything—from needles to automobiles!" said Henry Koehler, head shipper and veteran employee of the American Board, who, during his forty-seven years of service, has seen the clipper ships, under whose sails mission supplies were carried to foreign fields by devi-



HENRY KOEHLER

As he looks today; though in his modesty he thinks this flatters him

ous and weary routes, supplanted by swift steam vessels, and the time taken for communication by mail or cable cut in half.

"When I first began working for the American Board, in 1879, most of our stuff to South Africa went straight from Boston in sailing vessels," he continued, "and it took anywhere from three to four months. Other things sent to China or Japan went to Liverpool from Boston via sail, where they were unloaded, and then re-loaded on steam vessels going out to those countries. We used to lose a lot of stuff then—things were stolen from the docks and we hadn't any way of tracing them.

"I worked for the Congregational Publishing Association, what's now the Pilgrim Press, for about five years before I came here. I was twenty when I began work for the American Board. The pastor of my church, out in Jamaica Plain—yes, I'm a Congregationalist—knew Dr. Clark, and through him heard of this job. I came up and got it. It wasn't in this building, you know, but over in the old Congregational House on Somerset Street, about where part of Houghton and Dutton's now stands.

"Yes, indeed, things have changed around here. In 1898, when this new building was put up, on the site of a private house, all the buildings along here were residences, none of them more than three stories high. Number 14 was a boarding house when I came to the Board."

Reminiscences then came about the physical changes which had taken place about the Congregational House in the past fifty years. "Those walls there," said Mr. Koehler, pointing toward the windowed end of the shipping room, "are partly formed by the backs of those old tombs out in the Granary Burying Ground; and looking straight over yonder," pointing past the graves of Paul Revere and Mother Goose, "you could see the three lines of horse cars that used to run up and down Tremont Street." Indeed, just opposite "Henry's" workroom windows was a turnout, where, with much geeing and hawing, the horses were changed from one end of the car to the other.

Born and brought up in Boston, Henry went to school in Jamaica Plain, in a building on the site of the present Agassiz School. He worked between study hours, however, and he feels that much of the lassitude and tendency to mischief, prominent in the youth of today, has something to do with the fact that boys, unless forced to do so by financial circumstances, are no longer expected to work during their spare time.

"Yes," said Henry, thoughtfully fingering his generous, square moustache—for he does not run to the Charlie Chaplin variety—"Boys ain't the workers they used to be. Being in the army may have something to do with making the older fellows that way. In the army they had stated times of leisure, and they were told what to do. They didn't have any call to do things for themselves. Now they don't work unless some one is standing over them telling them what to do and when to do it.

"When I began my work with the American Board I was nothing but an errand boy, but nowadays," and here Henry spoke with real feeling, "lots of boys are too proud to carry bundles. They

didn't use to have any other way of getting things around. I can remember when the stores used wheelbarrows to deliver packages. In those days we couldn't turn around, pick up a telephone, and order things sent to our doors by an automobile.

"Yes, we do send out quite a lot of canned goods. We don't find that any particular country calls for special things. But we don't send canned tomatoes to Africa, for example, because tomatoes grow wild out there. That box over there holds twenty-five pounds of prunes. Going to some mission school, I guess. And that box," pointing toward a strongly banded case marked "Ceylon," "holds a dozen train lanterns. They have to carry lights with them everywhere at night out there," he explained.

Some idea of the scope of American Board activities in foreign lands may be secured by looking about the shipping room of the Beacon Hill headquarters. Here are rolls of coarse wire for the grounds of a college in India, and there other bundles of fine wire for Chinese chickens. Kegs of laundry starch, boxes of cereal, piles of household utensils, bundles of sheets, pillowcases, and linens meet the eye. A row of open cupboards down one side of the room is marked with the destination of the articles assembled in them. Madura, Tientsin, Johannesburg—names for the untraveled to conjure with, greet you as you pass along the line. When the orders have been completed they are packed snugly into huge, wooden cases and strongly strapped with iron or steel bands, ready, after proper addressing, to be started on their long voyages.

When asked if by chance he had ever traveled to any of these foreign lands whose names and shipping routes were as familiar to him as the stations on a local line to a railroad brakeman, Henry's eyes twinkled for a moment and then he replied, in a voice that could not conceal a secret, but real, longing, "No—I've never traveled away from Boston—but I'd like to!"

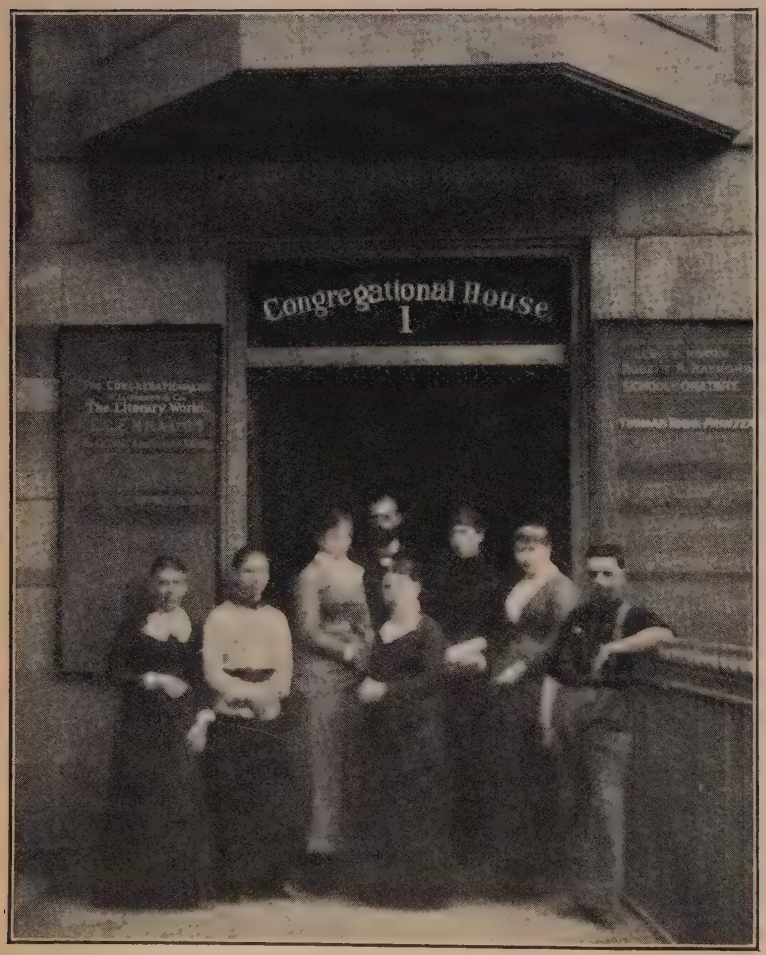
"How much stuff do we handle in a year? Well, that's hard to say, but I should think about 1,500 to 2,000 cases. Of course, when we were shipping things to Turkey, the total was much larger. We don't send much of anything out there now except as baggage.

"The biggest thing? I should say the biggest thing was a sixteen-oxen ox-cart that went out to Africa. That was about thirty years ago. It was made in the West somewhere. They couldn't use anything else over there in Africa then, but now they would probably call for a Ford or a trailer. I can remember when Mr. Baxter and his party set out for Africa. That was back in 1880. They went armed like hunters, for they were going into a wilderness and all their stuff had to be put into sealed, air-tight packages to keep out the white ants.

"Most of our shipments go to India now via the Cunard Line sailing from Boston; but East, South, and West Africa goods go from New York. When I first came we were sending things to the Sandwich Islands, and out West to the Indians, too.

"Animals? Yes, we have sent some out—cows, for example. No, we didn't have to pack *them*—they walked on board by themselves! I have to go down to the docks quite often to see about our freight. Once I had to mark a box, and when I came to locate it, it was packed in the ship's hold at the very bottom. They had to let me down, forty feet, right into the bilge water, to do my marking, hoisting me up afterwards."

While the direct contacts of the shipping room with the regions above the sub-basement are comparatively few, Henry speaks most often of Secretary N. G. Clark, who served the Board from



IN THE GOOD OLD DAYS

Henry Koehler, extreme right, as he looked forty-five years ago. The others are, left to right: Misses Kate Marden, Baker, E. E. Williams, Annie Chapin, Annie Bailey, Edna Mecuen; Arthur Coats in back.

Note that our printer, Thomas Todd, was going strong then, as now. This was in the old Congregational House on Somerset Street.

1865 to 1894, and of Dr. Edmund K. Alden, whose term of service dated from 1876 to 1893. Henry is not one of those who believe that "the old days were the best," necessarily, for he sees the advances that have been made in the mission field, not alone in the spiritual realm, but in the modern conveniences and ideals which have been taken into these countries. He does not feel, however, that the hustle and bustle of the Western spirit has yet penetrated these lands, and furthermore he expresses grave doubts as to the ultimate benefits resulting from their introduction. He's something of a philosopher, for he says:—

"In the long run I don't think this awful hurry and rush pays, because it makes folks worry more—and you don't enjoy the things you get. Lots of time the pace kills you before you can take advantage of the gains."

"How do you think people in general compare today with people forty or so years ago?" Not an easy question, but one which Henry had apparently considered seriously. Rubbing his finger along the edge of the charming old escritoire, once owned and used by Dr. Clark, which now stands dusty and shabby in a corner of the shipping room, showing under its scars unmistakable evidence of former glories, Henry reflected a moment, and then said wistfully:

"They ain't so sociable. They are kind of reserved. The whole world ain't so sociable. We used to get together more."

The absolute lack of self praise seems characteristic of the man. For in the outline of his simple, uneventful life he made no mention of years of singular devotion to his mother, or of a long and steadfast friendship for a weaker fellow worker. A friendship in which, when blindness overtook this man, Henry cared for him in his own home for years, until, with sight restored again, he courageously seeks a place in the working world.

Nothing unusual, nothing spectacular, nothing that has attracted the notice of the busy city for a moment is found in the story of Henry Koehler. It is just the tale of a kindly, unpretentious man whose loyalty to the American Board has held fast for half a century, the kind of man O. Henry would have loved to make the central figure of one of his inimitable stories of the common people.

THE HOME BASE

Woman's Board of Missions

RECEIPTS FOR REGULAR WORK AND BUILDINGS

Three Months, August 1—October 18, 1926

	From Branches			From Other Sources	From Matured Conditional Gifts	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total					
1925	$75,237.15	$1,130.51	$76,367.66	$4,754.30	$2,125.00	$4,126.40	$2,472.23	$89,845.59
1926	75,379.99	490.68	75,870.67	4,081.65	4,332.30	2,431.62	4,253.15	90,969.39
Gain	**$142.84**				**$2,207.30**		**$1,780.92**	**$1,123.80**
Loss		$639.83	$496.99	$672.65		$1,694.78		

October 18, 1925—October 18, 1926

1925	$278,303.77	$17,430.88	$295,734.65	$14,418.62	$2,125.00	$23,206.71	$16,032.14	$351,517.12
1926	276,406.95	14,573.66	290,980.61	10,586.64	4,332.30	25,464.33	18,426.89	349,790.77
Gain					**$2,207.30**	**$2,257.62**	**$2,394.75**	
Loss	$1,896.82	$2,857.22	$4,754.04	$3,831.98				$1,726.35

Above are the figures for the year just closed. Fortunately there has been a gain in the amounts received from matured Conditional Gifts, interest and legacies which in a measure counterbalances the loss in gifts. It is a great disappointment that there is a loss in the gifts from the Branches instead of the gain of $5,766 which we set as our goal a year ago. Yet we sincerely rejoice that they have made so good a record in this year of uncertainty. Is it not cause for the deepest thankfulness that sixteen of the Branches have exceeded their gifts of 1925, and eleven of these have fulfilled their entire pledges? This means a loyal and remarkably efficient activity. These Branches have done their part towards making this year, which is the last for separate contributions to the W. B. M., a continuation of the

steady advance which has been the Board's record for the nearly sixty years of its history. Other Branches have had the same spirit, but for one reason or another could not quite make the grade this time. To all the Branch workers we are indebted for the support so whole-heartedly given. Had the individual gifts been as generous as last year, they would nearly have wiped out the loss of the Branches.

Viewing the records, we feel a deep sense of gratitude to each one who has had her part in the success of the year, and we appreciate this the more because we recognize the difficulties under which all have labored.

Woman's Board of Missions of the Interior

RECEIPTS AVAILABLE FOR REGULAR WORK

October 18, 1926

	Apportionment Churches and Auxiliaries	Non-App. Thank-Offering and L. M.	Individual Gifts	Miscellaneous	Interest from Funds	Total
1925	$30,721.35	$3,540.14	$11,474.79	$23,582.75	$707.45	$70,026.48
1926	39,035.28	3,453.83	6,576.50	46,213.44*	792.72	96,071.77
Gain	**$8,313.93**			**$22,630.69**	**$85.27**	**$26,045.29**
Loss		$86.31	$4,898.29			

RECEIPTS AVAILABLE FOR REGULAR WORK SINCE OCTOBER 18, 1925

1925	$164,432.47	$9,861.79	$18,345.40	$35,357.20	$5,458.91	$233,455.77
1926	167,004.47	10,755.30	11,617.26	49,643.45*	5,393.20	244,413.68
Gain	**$2,572.00**	**$893.51**		**$14,286.25**		**$10,957.91**
Loss			$6,728.14		$65.71	

* Includes entire Conservation Fund.

The above tables need considerable explanation, as the figures look more encouraging than they are.

On October 18, the books of the Woman's Board of Missions of the Interior closed, showing a Deficit of $26,000. $13,000 of this Deficit is what was left from our Debt of $33,000, with which we began our year, and $13,000 is the unpaid balance on this year's work. After the books closed, we heard of $13,000 of income which is to come into our Treasury in the next few weeks, and can be used to clear the unpaid balance of this year.

We rejoice that we will go into the American Board with no outstanding Debt for this year. But we regret that in order to meet our expenses for the year, we have been obliged to use our entire Conservation Fund, which, as you all know, is made up from matured Conditional Gifts and Legacies, of which we customarily use no more than one-third each year. It is this fund which has so increased our Miscellaneous item in the above table.

The Debt Committee reported before the Annual Meeting that as a result of its work, it had reduced the Debt, by cash or pledges, to $9,000, and later on that Committee will make its encouraging report.

The American Board

MRS. MARY K. EDWARDS, FIRST MISSIONARY OF THE WOMAN'S BOARD OF MISSIONS, WRITES TO A FRIEND JUST BEFORE HER NINETY-SEVENTH BIRTHDAY

"I am troubled about the great debt of the American Board. I am wondering if the Lord would hear us if we should have a day of fasting and prayer for that one matter. . . . Once a woman came to me and said, 'We are afraid a certain man will kill his wife. Last night he threw a stone at her and she fell down, and we thought she was dead.' I answered, 'There is no help but in God. If you can find ten women who can pray, and meet me at daylight at the chapel, we will spend the day in fasting and prayer.' We met and spent the day. There was no talking, except in quiet prayer, much of the time. At sunset we went home. The name of the man was not spoken aloud. Two or three months after, that man was a new man, and continued so till death."

A Moro Water-Lily

SOME MORE SUGGESTIONS FOR THE PROGRAM

By ALICE SHEPARD RIGGS

Mrs. Ernest Riggs gave our readers in the November "Herald" some valuable suggestions for the brightening up of a program for a Moslem World Meeting. These were so good that we follow them with more.

Impersonation

To illustrate what the Christian schools and universities in Moslem lands are doing for the good of the country, have an impersonation of a father from a distinctly Moslem circle who comes with his son and applies to the president of the university to admit him as a student in the institution. The president asks how it was that they heard of the university, what previous training the boy has had, why the father brings his son to this university instead of taking him to the Moslem university, the Al Azhar in Cairo, or Ali Gharb in India. The father and boy make replies indicating their appreciation of the modern science which the Christian university teaches and of its force in building character which will give the boy new opportunities in the developing life of the country.

Points which should be covered are: the place which Western games played by the students in the Christian University take in the development of character; modern methods of teaching science and economics and the larger opportunities that this gives for holding positions of responsibility.

Chapter 4, "Young Islam on Trek," section 2, *in toto*, pages 69 to 73.

In a program on Syria and Palestine a very effective impersonation can be given of two sheiks—the Sheik of Endor and the Sheik of Nain—who meet together under the village fountain to talk over the affairs of the world. A British traveler drops in on the scene and they ask eager questions, which show great intelligence and an acquaintance with the latest events taking place in the British Empire particularly, but also in the rest of the Moslem World. They offer various criticisms on the way in which they are governed.

Chapter 4, section 4, pages 77, 78.

Short Illustrative Stories

A welcome addition to a very short program on the Moslem World, or on Iraq or Persia, is the telling of the story of a real conversion of a Moslem to Christianity and the reaction to it on the part of his parents and friends. Two such stories are found in "Young Islam on Trek," one on Iraq, chapter 4, section 6, pages 82 and 83; the second on Persia, in chapter 4, section 7, pages 89 and 90.

Striking Summaries for Putting on the Blackboard

I. Islam as a military system. Page 41, first paragraph
II. What England has done for Egypt. Page 67, first paragraph
III. Two mottoes of old King Hussien. Page 75, second paragraph
IV. Mustapha Kemal's statement of conforming to Western civilization. Page 96
V. The Rif political platform as stated by Mohammed Ben Abu Ul-Krim Ul-Kjattabi. Page 58, paragraph in small print
VI. The clue of the Turkey of today. Page 98, section 2, first paragraph
VII. The statement of E. P. Graves, Commissioner of Education of the State of New York. Page 122, paragraph in small print
VIII. The place which the renaissance of Islam has in the progress of the world. Page 194, last part of first paragraph
IX. The essential difference between Islam and Christianity. Page 201
X. G. K. Chesterton's epigram as relating to Mohammed. Page 203
XI. The failure of Western civilization, Western science, in its contacts with the Moslem World. Page 205, last paragraph
XII. Summary of the missionary task in the world of Islam. Page 210, third paragraph
XIII. The relation of Christianity to the winning of the Moslem World. Page 216, middle of page

XIV. The call of young Islam to young Christians. Page 218, first paragraph

XV. Christian character versus Moslem character. Page 70, paragraph 2

XVI. The approach to Moslem students in Christian universities. Page 71, end of page

XVII. What Great Britain is doing for education in Palestine. Page 79, section 4, last paragraph

COMPARING WITH RENAISSANCE

In any program dealing with the modern tendencies of the Moslem World, an interesting feature to introduce is the comparison of the Renaissance in the Moslem World today with the European Renaissance of the Middle Ages. Chapter 8, page 194, Y. I. on T.

Suggestive Questions for a Discussion on the Challenge of the Moslem World to the Christian World of Today

1. What is the significance of the picture of the four groups of students in the Al Azhar University, given in chapter 8, section 1?
2. What are the seven calls to Young Islam to move ahead?
3. What five things does thinking Young Islam find to criticize in our so-called Christian civilization?
4. What things in Western civilization lure them on out of their old tents?
5. What kind of literature do they get from the West and what influence does it have on their minds?
6. What is the challenge of this to us as young Christians?
7. What are the forces holding Young Islam back?
8. Compare the present Moslem renaissance with the European renaissance of the Middle Ages.
9. Where is Western civilization eminently successful? Where eminently a failure?
10. What challenge does this constitute for us?
11. Can we have a liberalized Islam agreeing with science? Can such an Islam save the Moslem World? Why not?
12. What is the essential difference between Islam and Christianity?
    A. As a rule of life?
    B. As a conception of personality?
        (*a*) of God?
        (*b*) of man?
        (*c*) of woman?
        (*d*) its leader?
13. Give an example of what a thinking Moslem means when he says Islam is better than Christianity because Christianity is more lofty in its idealism.
14. Can Western civilization save the Moslem World? Why not?
15. Can the churches save the Moslem World?
16. Can Christian education save the Moslem World? Give reasons.
17. Who is the Leader that can save, and what is his call to us?

"PLAY BALL, BROUSA"

DURING a battle of the Great War a young Turkish man, Arslan Bey, was taken prisoner and sent to India, where he was kept for some time. He came into touch there with British athletics, and acquired high ideals of sportsmanship and its relation to character. On his release he came back to his own country to make his mission in life—the starting and leading young men's clubs with athletics, sports, and, where possible, with evening classes.

He has had a club in Brousa for several years, and has more recently been extending the work into the villages. He has made long walking trips in the summers, giving talks on the subject, sometimes taking members of the Brousa Club to give demonstrations. His clubs seem something like an indigenous Y. M. C. A.—only that the "C." is not emphasized!

Another social organization in Turkey has grown up in the Turk Ojak (ojak meaning hearth, and used something in the sense of clan). This ojak appears to be an attempt on the part of the Turkish Government to organize the natural life of the coffee houses into something that will develop and educate the people and be a support to the nation in the widest sense. The Ojaks have an extensive organization all over the country. They run classes, give lectures and concerts, open reading rooms, lend money to farmers, look after their own membership in sickness or calamity—in short, are something roughly like the Masons or the "Granges" in America. One of Arslan Bey's clubs has been organized in connection with an Ojak in Yenishehi, a city not far from Brousa.

As some one has said there is nothing whatever for the young people—elders either for that matter—to do, along social lines, in the villages, so that their cordiality and willingness to take up with Arslan Bey's clubs, etc., is unlimited. If some of his club boys could be sent to a Y. M. C. A. camp to get training in leadership and in ideals for teamwork, their influence would be doubled.

Another illustration of the use of sports to help form character comes from our School for Girls in Brousa. An interest in American baseball had been aroused by Miss Edith Sanderson (P.), who has been directing the physical education work. In describing her experiences, Miss Lucille Day, of the school, says: "It was not without faith and steady work that the children were brought to the point where older girls would play on a team with younger boys and girls in a coöperative spirit, and none would get their feelings hurt, and drop out during a game. At last they come asking a teacher to referee a game, before or after supper, and for the first time real enthusiasm is shown in sports."

THE BABE, THE BOY AND THE BALL

This is the remarkable and widely told "human interest" story written by "Bill" Cunningham and published in the "Boston Post" Saturday, October 9, during the recent World Series between the New York Yankees and the St. Louis Cardinals. It finds its way into a missionary magazine because baseball is a missionary agency of no mean potency, and because a story of this sort is meant for the kiddies the world over—particularly such boys as our missionaries are constantly in touch with: brown, yellow, black, red, white boys, as the case may be.

We insert the story for those boys—and girls, too—of various races who will feel the great unity of the human race in this story.

THE Great Scorer who presides at the Everlasting Book credits the doctor with a put-out, Babe Ruth with an assist.

Or maybe it's just the other way around. The Great Scorer alone knows that.

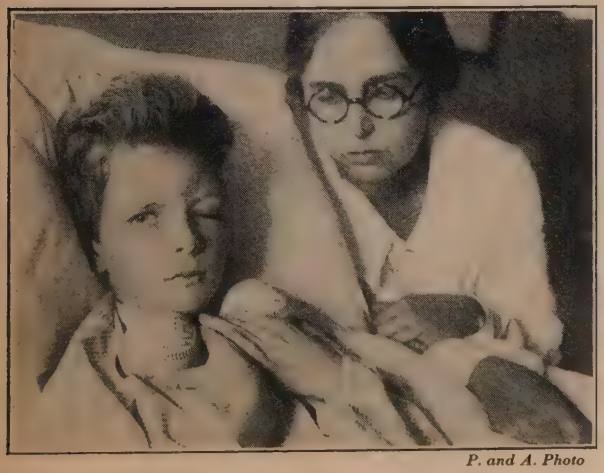
Johnny Dale Sylvester, eleven-year-old son of a New York banker, lay hovering between life and death at Essex Falls, N. J. Johnny had been a baseball fan since he was eight years old. He was the southpaw pitcher and clean-up swatsman for his school baseball team.

A fall from a horse infected his spine and the best medical attention money could buy was baffled and beaten as he steadily sank.

Like most of the kids in these United States, Babe Ruth was his idol and hero. He sank into coma just as the World's Series started. Almost his last words were: "Has Babe hit a homer yet?"

Sunday and Monday his frail life swung by a slender thread. The doctors led his heartbroken father aside and told him the boy couldn't live. Through the long, anxious night and into the following morning, however, he fought his battle with the dread disease, and Tuesday he opened his eyes long enough to ask: "Daddy, has Babe hit one yet?"

"There's only one chance for him now," said the doctor; "if we can make him believe that Ruth hits a homer—well—that may do what medicine has failed to do. It may snatch him back from the grave."



P. and A. Photo

THE BOY WITH THE AUTOGRAPHED BALLS

Johnny's father paced the floor.

"Of course, we could tell him Ruth had knocked a home run," he said, "even if he didn't. And under the circumstances such a thing might be justifiable. But when he got well he'd learn some day that his father had told him a lie. There's a strict code of honor between Johnny and me. We've specialized in it from the first. Lies don't go. Not even white lies. Isn't there some other way?"

"Why, yes," said the doctor, "a message from Ruth might help. Do you know anybody in St. Louis?"

APPEAL TO RUTH FOR AID

"Yes," replied the father, "I have several business friends there."

"Call one of them," ordered the doctor, "and see if he can't get word to Ruth somehow and ask him to send some message to Johnny."

The long-distance wires were set humming, and the whole sad story was told to a business friend in the far-away, series-mad city.

Business promptly picked up.

Two big policemen with two shiny, new baseballs went into the two rival dug-outs during that lull caused by the now famous rainstorm that Tuesday afternoon.

"'s for a sick kid," they said; "scratch your names on here, will yuh?"

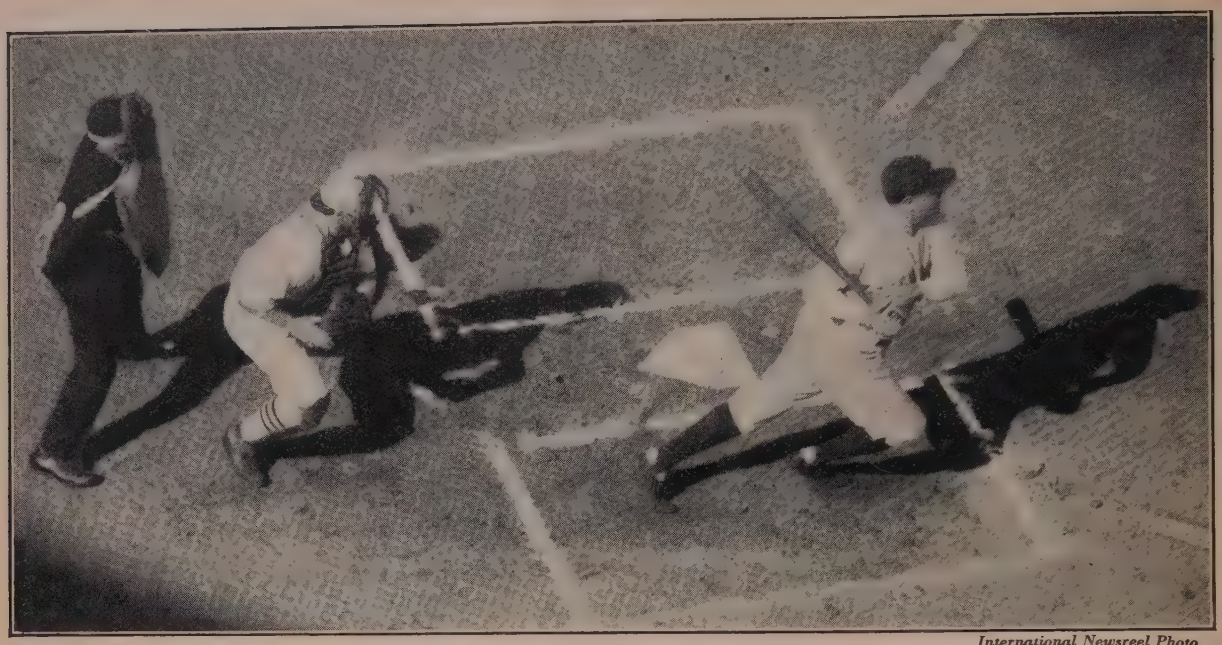
In a twinkling the horsehides were covered with the signatures of the rival athletes who are fighting tooth and toe nail these days for the world's premier honors on the diamond.

On his way to the showers, Babe Ruth was stopped by a well-dressed stranger, and he stood for perhaps ten minutes, listening more and more attentively.

When he walked away from that spot toward the door there was a determined set in his jaw—a belligerent swing to his shoulders.

THEN BABE GOT BUSY

Inside, the Yanks were in the bluest of funks. Another day with the boys not hitting. Jess Haines



International Newsreel Photo

THE BABE IN ACTION AT ST. LOUIS

"Babe gripped the helve of his hickory, stepped up into line, pulled his bludgeon way back, and whipped forward with every pound of his 220."

had had 'em eating from his hand. Their spirits were as sodden as the weather outside.

Babe burst into that room like a rhinoceros on a rampage.

His language was sulphurous, his actions were geared to the same tempo.

"Who called them Cards a ball club?" he demanded of his dismal teammates; "they ain't even half a team. We'll start hittin' tomorrow and go through 'em like Dewey went through Manila Bay."

And he disappeared with more splashes and star-spangled phrases into the gloom of his shower.

That night, near the bedside of Johnny Sylvester back in Jersey, two telegrams fluttered through the door. The first was addressed to Johnny's dad. It read: "Two baseballs autographed by members of both teams mailed Johnny tonight by air mail."

The other was addressed to Johnny himself, yes, sir. "John Dale Sylvester, Essex Falls, N. J.," it started, and then it said: "I'll knock a homer for you in Wednesday's game, Johnny," and then right below was that magic name—the world-famous monocker of his world-famous hero—BABE RUTH.

They read it to Johnny and showed it to him.

His tired eyes grew big and something of the old healthy sparkle came there for a moment. Into his wan cheeks came a faint flush and then a brave semblance of the old familiar grin.

Babe had promised him a homer. It was to be all for him.

Johnny started his upward climb from the shades at that precise moment.

Then came Wednesday's game.

The scene at the bedside in Jersey was tense.

"I know he'll hit one. He promised me he would," Johnny whispered to his mother.

"Sure he will, dear," she answered, looking toward the library where the doctor and Johnny's daddy were waiting before the muffled radio.

Out in St. Louis the big game was on. Flint Rhem, the Cardinal ace, was on the mound at last. Combs and Koenig, the top of the Yankee batting order, struck out in rapid succession.

Then came the Babe. The fans roared a rabid razzberry as he came up, for his remarks about the Cards not being a ball club had been overheard by St. Louis reporters in the locker room the previous night and had been plastered on all the St. Louis front pages.

Rhem eyed the big slugger and slowly wound up.

Then he uncoiled with the snap of a striking rattlesnake and the ball came whistling up.

Babe gripped the helve of his hickory, stepped up into line, pulled his bludgeon way back, and whipped forward with every pound of his 220.

"Kurrrr-ash," came the explosion—and there—streaming streak of blue-white went the ball—up—up—out—over—reaching—ripping—whistling toward the blue. Over the left-field pavilion it went like a bullet, clear over into Grand Avenue outside.

The ball park promptly went crazy. Such a scene St. Louis never knew in a ball game before.

JOHNNY HEARD CROWD CHEERING

But back at that bedside in Jersey was an even more gripping scene.

"Listen, Johnny," called his dad, "the Babe just hit one; listen to the crowd cheering him," and the

loud speaker was promptly plugged in so that Johnny could hear the ovation.

"Of course he did," said Johnny in his weak little voice, "didn't he tell me he would? Of course he did."

And there was pride in that voice, weak though it was.

"That's my homer they're cheering out there."

Tears were streaming down the face of his mother.

"What are you crying for?" young Johnny demanded.

"Just—just because I'm so happy, I guess."

But out in St. Louis the game still went on. The third inning now and again the Babe. And again Rhem winds up and fires, and again the Babe lunges forward, again comes the sound of a terrific explosion and the ball sails out to the suburbs.

Just as the Yanks came in from their tour afield in the fifth a messenger boy wormed his way down to the dug-out and handed Babe Ruth a telegram:—

"God bless you and keep you forever," it read; "you've saved the life of our boy."

When Babe walked out in that historic sixth inning, the 38,000 who packed the scene saw him kneel for a moment at the plate.

He didn't seem to be doing much of anything; he just knelt there for a moment while he picked up his bat.

ONE MORE HOMER FOR THE KID

Perhaps it didn't mean anything at all, but just perhaps the Great Scorer, when he opens the records, will reveal that the prayer of a ball player went aloft at that moment. Maybe it wasn't much of a prayer as prayers go. Perhaps it was only: "Please help me sock it just once more for that kid."

Anyway, the big fellow got up, yanked the bill of his cap, stepped into the box, and with the mightiest swipe of his herculean career he gave the ball the longest ride in the annals of St. Louis baseball.

The stands threw all partisanship to the winds and let off the mightiest roar of applause the West ever heard.

Some of the writers remarked that the Babe seemed a trifle *blasé* as he circled the paths and ducked into the dug-out without so much as lifting his cap. The truth of the matter just might reveal that the Babe didn't dare show them too much of his face—they might have seen something that looked dangerously like tears. For the Babe's just a kid, after all.

Well, that's about all the story. The autographed baseballs arrived that night, and Johnny was so much better next day that he heard the whole game on the radio. The doctor says he's sure to get well now. His recovery was little short of a miracle.

Perhaps it's foolish to presume that the minor matter of a sick kid could outweigh a world's title in the mind of the world's greatest batsman, and could inspire him to break every known record for World's Series bombardment.

But you'll never make Johnny Sylvester believe that; nor Johnny's dad, nor his mother, either.

P. and A. Photo

THE BABE AND THE BOY

MISSION NEWS

One class in the Mission Sunday School of Aleppo is conducted in Arabic. At the "Mothers' Day" exercises, at the Girls' High School, recitations were given in four tongues—Armenian, Arabic, French, and English—while Arabic songs were sung to native tunes.

The American Board's work in Syria centers about Aleppo and Beirut. There are two large churches in each city and about fifteen other churches and outstations. Among the latter are several churches near Antioch, where "the disciples were first called Christians," and a church in Damascus, "the oldest city in the world."

A foreign teacher at the National University of Peking has a class in which there is opportunity to discuss current political questions. For the final papers this year he asked his students to write on "How China's Problems Can Be Solved." Only one of the students even mentioned the treaties or foreigners, and his remark about them was simply that questions concerning foreigners were of relatively very minor importance. Every one of the students declared with great emphasis that the root of China's problems was domestic, and that the solution of these problems was to be found in getting rid of the militarists and putting China's house in order. Similar papers a year ago dwelt considerably on the foreign side of China's difficulties.

There was thin ice on the river and a slight snowfall one day during the Annual Meeting in July of the Zulu churches, South Africa! It was held at Noodsberg and was a true spiritual feast for the people. Its main theme was "The Work of the Holy Spirit."

The church at Galangue, West Africa, has raised over $2,500 for village work, and from now on responsibility for the proper use of such funds will rest upon the elders. The missionary in charge is to have practically nothing to do with outstation financing. The vacation workers have returned to school. They have class work four days a week, and some of them visit nearby villages weekly to keep up the work there begun.

Athens Station had hoped to very materially cut down its relief work this year, but in some ways conditions have been harder than for the past two years. The closing up of the Refugee Settlement Commission building program has thrown hundreds out of work. Although upon the whole general conditions are improving, lack of work for so many and the still crowded conditions have made an exceedingly difficult situation, and tuberculosis has taken its heavy toll. A new sanitarium is one of the most pressing needs. The Relief Committee of the mission has given out clothing and blankets sent by friends in America and England during the past twelve months and helped financially 118 families, the aged, helpless, and blind especially, as well as mothers with very small children. A number of girls and women have been helped through the sale of lace in America.

Felicisimo Cabas reported the Sunday school attendance at Melilla as 232 for the two months preceding the report. Felicisimo is a Bagobo lad who graduated last year from the Mt. Matutum School, seventh grade, and he handles the classes in the Bagobo language—the small boys and girls. The two teachers of the Melilla school conduct the English class and a former teacher the Visayan class.

The American Board Mission in Syria plans to publish, from the mission presses at Aleppo, a monthly news bulletin.

Miss Jeannie Jillson (P.), of Brousa, is emphasizing the need of the Girls' School in that city for a library. She feels that even small amounts will help a great deal in establishing it; and plans, also, for a recreation room, where the girls can enjoy magazines, pictures, children's papers, and games. She is, herself, eager for material that will be of help to her as she translates into Turkish articles upon educational methods.

The Boys' Boarding School at Tientsin is now actually transferred to the new site at Hopei. The new Main Building is completed and occupied. In the meantime Mr. Y. T. Lou, a Yale man and a former member of the Chinese Legation at Washington, had granted the free loan of a large house belonging to him to be used for classrooms as long as desired. A gift from a friend in Vermont makes possible a Dining Hall, to be built next spring, and another gift received later assured the school of an Assembly Hall as part of the Main Building. The local church will probably borrow the hall for its Sunday services as well.

Of the ten who graduated from the School of Theology of Shantung (Union) Christian University in June, one takes charge of one of the large districts in Shensi connected with Fenchow Station; the second becomes evangelist in the Harwood Memorial Hospital, Fenchow; the third returns to Tientsin, where he will be in charge of a new center where evangelistic and school work are developing; the fourth will be in charge of a district just over the Shensi border; the fifth will be teacher of Religious Education in the Bible School at Fenchow. Of the ten graduates, five received the degree of Bachelor of Theology, granted for the first time in the university.

Not all progress in Turkey is unopposed. A correspondent writes of a teacher in an interior city who prepared a book on the better care of children. He went so far as to say that a bit of paper with writing on it by the Mullah would not cure a sick child; and small twigs from a fig tree bound on a child's wrist and breathed upon by the Mullah would not relieve malaria. He said that parents who failed to keep their children's eyes and small sores clean and treat them properly, were responsible for the children's blindness, or even death. As a result of these statements the teacher is re-

THE CHRISTMAS SPIRIT IN INDIA
Vadala children giving grain as their offering to the Lord

LITTLE MADURA EXPECTANT

garded as a very irreligious man. The people say that the idea of microbes is Christian and that one who holds this idea is against the Moslem religion!

The students of the School of Religion at Athens have carried on 8 Sunday schools for Armenian refugees, with an attendance of 665, and 9 young people's organizations—Christian Endeavor societies, clubs, Scout groups—totalling a membership of 217. Among the Greek refugees, new boys' clubs, a night school and a Sunday school have been under their supervision. Bible-women either assist or lead in eleven women's prayer meetings during the week in different sections of the refugee camps. These four women hold Sunday school classes in the churches; they work in crowded warehouses, the tents, and little homes, where they help with physical needs and comfort in the hour of sorrow. One woman in desperate circumstances has been saved from suicide by their efforts, to gratefully begin a new life; a drunkard has become sober and is now a regular attendant at church—such instances can be multiplied many times.

No valuables have been allowed in the refuges for women and children which have been conducted by the mission and the Christian Chinese of Tunghsien, and none of them were molested during the months of war. The only church violated in that whole region of eleven counties was a Catholic church serving primarily as a safe deposit vault. During the raging of battles Christians went out to neighboring villages and brought in women and children. A Christian Chinese doctor at a small refuge treated over a hundred wounded a day.

An account by Miss Walbridge of the first Agricultural Show to be held in Inanda appeared in the January *Herald*. The second was held in June, 1926, and was a great success. The native committee advertised far and wide and an immense crowd gathered. Inanda people have a strong social and community spirit and seem to have a genuine pride in their village. The able farm manager, Mr. Gwenya, a man from the Lovedale Agricultural College, kept things going briskly. The Chief Commissioner of Native Affairs, Mr. C. A. Wheelwright, formally opened the show and made a fine address, which was well-reported in the papers. He is a fine man for his position—sympathetic towards natives and missionaries and of a helpful spirit. Some of the heathen women brought beadwork and other exhibits, and received prizes, of which they were proud.

The seven students in the Theological Department of Amanzimtoti Institute during the past year have shown themselves the most earnestly spiritual of any of the classes hitherto taught. There has been a spirit of beautiful harmony in the class; they have done considerable kraal visitation in the neighborhood of their own initiative, and have been glad of every opportunity to work in the outstations on Sundays. The class organized itself into a church, chose officers monthly, and discussed practical church problems. It met weekly for an hour of practice in Church Administration.

Battalagundu has a rural high school supported by the Government, which it would not have secured but for Rev. V. Santiago. Mr. and Mrs. A. A. Martin are trying the experiment this year of sending nine poor country boys, Christians of out-caste origin, to this school. They have a little room in the mission compound for their hostel. Most of the schoolboys with whom they mingle are high-caste Hindus, but the nine are holding their own in class work and enjoying school life. The mission boarding school is restricted to the second to fifth grades. Its enrollment the present term is 118.

Of 65,359 teachers in the village schools of the Madras Presidency, India, 34,676 have never studied in any kind of Normal School. And the Normal Training Schools admit students who have finished the Fifth Grade, and Government pays them while studying. Though the Pasumalai Teachers' Training School sends out nearly 100 teachers per year, the need is still great. It has room and money to train but one in four of those who seek admission. Government will pay half the cost of new classes, and asks, "Can't you train more teachers?"

"Yes, you may take my boy and make him a Christian," said a Hindu father to a Christian pastor who, forty years ago, had been severely beaten and threatened when he became a Christian. Those same Hindus who beat and threatened him, now even urge him to raise their boys as Christians in the boarding school. Also, robber-caste boys from the Dindigul and Tirumangalam boarding schools have recently been told by their parents that they might become Christians if they wished.

In a little outcaste village in the Pasumalai district there was no school ten years ago, and no parents wished to send their children to school. They were a degraded, enslaved, dirty, unambitious lot. Then Andi Paul came. He was one of their caste but had had five years of school and had seen what Christ had done for their caste in other villages. The people listened to him for he was one of themselves. They built a little schoolhouse of mud and thatch. They pay him no salary (and he has none from any other source), but give him food whenever they have any to spare. Now they proudly point out their children who are studying in the little school. And the degraded, fearful look is disappearing as the new generation grows up.

THE EXHIBIT AT AKRON

One of the interesting features at the Akron meeting of the Board, from the point of view of the good of the work, was the evident interest on the part of many pastors in

NO CHRISTMAS PRESENT FOR CEYLON

missionary education in the home church, and in bringing before the whole church—men, women, and children—their responsibility for the whole Kingdom.

The exhibit, representing in its many booths all the fields of our missionary work, proved a fascinating point of contact, and to it swarmed not only the delegates to the conference, but many people from Akron and vicinity. Miss Kelsey, the children's secretary, visited one of the public schools, and invited the geography classes to visit the exhibit; and this they did, with many "Oh's" and "Ah's," and many a comment on the tales told them by the missionaries in the booths and the boys and girls who acted as custodians. Who knows but that the most far-reaching effect of the Akron meetings may be in the twenty Juniors and Intermediates and Young People who assisted in these booths. Dressed in the gay colors of many nations, they piloted the guests around and showed them the main points of interest. It was wonderful to see one little boy who came on the instant school was out and stayed until the exhibit was locked at night, and who proved the star guide of the whole conference. Not a curio but he knew its story, not a costume but he knew its interpretation. "Sometime I am going to be a missionary in Africa," he said. "It must be great to hunt wild animals!" He was the faithful shadow of the missionary from Africa, who told him all kinds of tales of hunting, but of many things more than that, which may some day bear fruit in his life.

Partly as a result of the exhibit, and partly because of the eager interest in training the future church, Miss Seabury and Miss Kelsey, who were attending as missionary education representatives, were busy all day and all evening with interviews. There they dispensed dozens of books and material, but there, too, they had a chance to talk first-hand with ministers and workers of all kinds, and to help them with their local church problems. Two conferences for leaders were held in connection with the meetings at the close of the sessions. One of them, for pastors and Sunday school workers, was very largely attended, and from it came many interesting contacts and opportunities for helping and providing good programs.

On the whole, from the point of view of the meetings themselves, and what they gave of missionary education, and also from the opportunities provided outside sessions, the Akron meeting made for the cause of Christ, new friends—friends newly charged with responsibility, and friends facing the problems of training world Christians.

DOCTORS' LUNCHEON AT AKRON

One of the very interesting gatherings which occurred at the Annual Meeting of the American Board of Commissioners for Foreign Missions in Akron, Ohio, was a luncheon given by a group of doctors and dentists of that city to the six medical missionaries who were present at the Meeting. On Wednesday, October 27, at the Akron City Club, thirty-two doctors sat down together to this luncheon. The gathering was presided over by Dr. D. W. Stevenson, formerly a medical missionary in China, but at the present time a Nose and Throat Specialist, and a member of the First Congregational Church in Akron.

Before the coffee was served, Dr. Stevenson introduced Dr. Mark H. Ward, Medical Director of the American Board, who spoke of the appreciation of the missionary doctors in having the privilege of coming in close contact with the members of their profession in this country. He spoke of the importance of the medical work in our entire missionary program.

Dr. Emma Boose Tucker and her husband, Dr. Francis F. Tucker, who have served in China for twenty-four years, building up a modern hospital at Tehsien in the Shantung Province in North China, told some of their interesting experiences fighting the plague and other epidemics in China. They gave also a vivid description of their medical work during the recent fighting between the contending armies in North China.

Dr. Ruth A. Parmelee, who has served in the Near East under the American Board since 1914, told something of her work among the women and children in recent years in a refugee camp near Athens, Greece. She emphasized the need there was in the Near East for a nurses' training school in connection with the hospitals.

Dr. O. Houghton Love, who has been in charge of the model hospital at Tunghsien for fifteen years, described the work that he has been able to do single-handed in his hospital. He spoke of the great need for one-man hospitals throughout China to serve as models, as well as to administer to the needs of the people.

Dr. Rose Fairbank Beals and her husband, Dr. Lester H. Beals, told of the wonderful work they have been doing in the American Hospital in Wai, India, where they have been for the past eighteen years. Dr. Rose Beals spoke of her work among the women and children, and the great need there in the interior of India, and Dr. Lester Beals described some of the interesting cases he had had during his long term of service.

Mrs. Amy Metcalf Bowen, who, before her marriage, served for three years under our Board, associated with Dr. and Mrs. Tucker at Tehsien, was also present at the gathering.

Some twenty-five doctors, many of whom were members of the Congregational Church, but several of whom had come in from other churches, were present, and expressed their great appreciation for this insight into the medical missionary work the American Board is carrying on. It was felt that this gathering was well worth while, and it is hoped that similar luncheons can be arranged in connection with the Annual Meetings of the American Board in the years to come.

A Durban Hospital Favorite

Branch dispensary work is now being done in Tehsien, North China, more efficiently than ever before. To each of the outstations has gone a Hospital Band of physicians and nurses to spend at least ten days ministering to people who had had little hope of such an opportunity. With this dispensary service has been combined a series of lectures and Bible talks illustrated with lantern slides.

Well-organized home health work has been carried on in Peking. A clinic five days a week has been conducted in the Health Center, the doctors of the Peking Union Medical College coöperating. In a twelvemonth 2,231 visits to the clinic were made; the two resident nurses gave 2,103 eye treatments in addition and made 1,370 calls in the homes of the district.

SO OUR MISSIONARIES WRITE

William Sage Woolworth, of Turkey, Tells of a Wedding

"This morning Dr. and Mrs. Clark and Mrs. Woolworth and myself were invited to a new style Turkish wedding—if wedding is the proper term. The daughter of one local official was married by civil ceremony to the brother-in-law of another, the young man having come from another city. It took the guests about an hour to assemble. Then the couple, accompanied by their families, came in, followed by the Notary Public. The latter got up and read the marriage contract (which, of course, had previously been arranged between the couple), they assented to the terms, the Notary said, 'May God bless you,' the couple and the witnesses signed. Coffee had been served before the service. Immediately after the signing, cookies and candy were passed, and then we all got up, offered our congratulations, and left.

"This was the civil ceremony, which, in the eyes of the law, is the complete marriage. We did not see it, but I understand there was an exchange of rings. However, for the parties concerned, this was what we might call an official engagement, and in a month or two they will have the 'wedding,' at which, I think, a 'hoja' (Islamic minister) will officiate.

"A law recently passed has forbidden the promiscuous giving of presents at weddings: the bride and groom may give each other specified articles in specified amounts, but for a period of six months these are the only gifts they may receive from any one. At this particular ceremony, only married people were invited. The reason for this, as explained to me, was that the parties concerned wish to accustom the city to the mingling of men and women. If we had such a purpose we would probably invite the unmarried, that they might mix with a purpose, but the time for that has not yet arrived. The married ladies are not all at ease yet in the company of men. Let the married ones get accustomed to mixed companies, and later the unmarried will be able to be introduced gradually—and of course there are many married women yet who would not think of going into a mixed group even now. But we do enjoy the progress which is being made."

Mr. Alford Carleton, of Aleppo, Gives First Impressions

"Having been loaned, a few weeks ago, by the Turkey Mission, to help out here in the work of the Boys' High School, I am the latest arrival in Aleppo. They say that a newcomer sees everything in a different light, even in California. My point of view, of course, is that gained by a year and a half of work in Turkey. It is invigorating to pass from the anxieties of pioneer work to the encouragements of coöperation with an active and growing church.

"There are at least three phases of the work by which this difference was impressed upon me. The first was the quality of the staff of teachers in the schools. Their ability, interest in the work, and high Christian character were most striking to one who had not known the work in Turkey before the War. Not only did the teachers display this difference, but the students did so as well. A 'clean' football game was a novelty, and in this case, also, I suspect that I found the level of honesty and frankness in the boys all the more refreshing because I had not consciously looked forward to it nor become accustomed to it.

"But above all the other first impressions is that of the strength and spirituality of the local Evangelical churches. Would that many of our churches at home had their enthusiasm and consecration! What an inspiration it was to go to a mid-week prayer meeting in the barrack-like church at the camp and find over three hundred seated on rows of low wooden benches or on the floor. Old people there were with faces lined with care and sorrow; but there were young people, too, whose faces were bright and full of hope.

"These churches are a vital part of the spiritual life of the city. The High School, too, is not an isolated unit, but part of the whole educational system of the community. To see Aleppo today is to see the fruits of seventy-five years, more or less, of work in Turkey, and to see the carrying on toward fulfillment of that work."

Miss Mabel E. Larkins Reviews the School Year at Mt. Silinda, Rhodesia, South Africa

"There have been more than 500 enrolled. Sixty of these are in the Training School. In this year's graduating class are ten girls, seventeen boys, and one married man. Thirteen girls and eighteen boys entered this year. Seven of these boys are specializing in carpentry; the others are taking the regular Teachers' Course. Sixty-five are preparing to enter next year. Some who had dropped out of school to earn money will be returning, so there will be at least one hundred students in the Training School in 1927.

"Forty have confessed Christ during the year. Some are children who have just entered school from Christian homes. Others are big boys and girls who had turned back because of the temptations of a heathen home. During the past few weeks groups

of students and teachers have been going to Christian homes for meetings on Sunday afternoons. This has proved helpful to our young people and also to the people in the kraals.

"School here closed June 11 for a four weeks' vacation. The following week the teachers from villages outside met for conference, and during the last few days of the week Christians from all the stations met for their annual conference. Mr. Nielsen, the new native commissioner for this district, was one of the speakers, and also Mr. Gates and Mr. Taylor of the Methodist Mission, who were making a short visit here.

"There was a fine spirit through all the meetings. On the last day Damseni Sibiya volunteered to open a school at Maronga and teach without pay. A collection was taken for school supplies and more than three pounds was given. Rice Maposa, who opened a school at Maria last January and has been teaching this term without pay, has started a great work there. He already has eighty-nine children in school, thirty-seven of whom have confessed Christ.

"Probably the greatest advancement has been made at Emerald School. Daniel Baiwa, who has charge, graduated from both Training and Bible Schools last November. He is a good evangelist, and many people, young and old, have confessed Christ there this term. His assistant, Mtini Hliziyo, a graduate in last year's class, is a good teacher and a good evangelist. Three new schools have been opened this year, making a total of twenty-five outstation schools."

Miss Cornelia Judson, Matsuyama, Japan, Writes of a Typical Night School Fruit

"A young woman, now in the second year of the regular course, who helps in my house in the daytime, has also begun to take the government examinations, which can be taken gradually, year by year, with credits given for what is accomplished. She is at the City Hall now, taking her final examination for this year. I don't know how much she will pass—it is difficult for her because she was out of school for several years, but she will have made a beginning, and will find out how she stands and what she must especially study up on.

"This girl is a typical Night School fruit. When she was about sixteen and was studying with an eager hope of entering the government girls' school, and of later becoming a teacher, her father, a farmer living three or four miles back in the country, decided to marry her off. She had never met any Christian, then, and there was no escape for her. She was married to a man whom she did not and could not like, and she ran away and returned to her father's home. There she did valiant work on the farm, but longed to study again and to become independent.

"Then another marriage was urged upon her with a widower, who wanted some one to take care of his unruly children, and again she ran away. Her young brother had become a student in the Night School, been baptized, and had persuaded her to begin to come in to church. She returned from the home of the relative to whom she had fled, came to church, and I brought her home with me. She wept on the street, a very un-Japanese thing to do, and told me that there was no place or opportunity in the world for her, that the only thing for her to do was to die—at twenty-three—a pretty little bit of a girl.

"Now she is a happy Christian, a strong and indefatigable worker, small though she is. She will be one of His jewels, and will make a good Christian worker. Every Sunday afternoon now she goes to a village a few miles off for Sunday School work."

Miss Alice Adams, of Okayama, on the Increasing Social Work in Japan

"Japan is wide awake on the subject of social work and wants us to branch out in new lines, but we haven't the money to do it. Hardly a week passes without one or two groups of workers from some part of Japan coming to inspect us and study our methods of work. The high ideals of social work on a Christian basis, and the love and kindness put into everything, makes a great impression.

"Today we had a pleasant call from the man who has recently come to be the Director of all social work in this Prefecture. We shall come under his care to a certain extent, and I am sure we shall find him sympathetic and helpful. The Prefecture is very anxious to have us again open a Day Nursery to care for the little children of working parents. We were told that they might give us some money for it, so we put in a request for $2,500 for new buildings and $100 each month for running expenses. If we could have this department to care for children below kindergarten age, it would add much to the value of our work.

"The death rate of children in Japan is very great, and Japan is beginning to wake up to the need of special clinics for children, and the teaching of the mothers how to care for their babies. One summer day we got out, by special invitation, fifty fathers and mothers from the slum, and had a child specialist come and give a simple, illustrated talk on nursing bottles, preparation of milk, hours between feedings, and points on cleanliness.

"The Hakuaikai has no church organization yet, but when we had a pastor we had one or two Communion Services a year for these poor people, who will not go to the main church, as they haven't good clothing. Having been without a pastor for five or six years, we have had no Communion Service until last Sunday afternoon. Our Christians are much scattered, as they move from place to place, in order to get work, but we called on all in the city, and seventeen came. Among them was one man of seventy-eight, who is almost blind; an old woman of seventy-one, paralyzed, who can only crawl about; and still a third so stiffened with rheumatism that she cannot move, and had to be brought on a man's back and placed on quilts at one side of the chapel.

It was a beautiful service and I know did them all good.

"Christ never sent the people home a long distance without food, so after the meeting we had a social hour, when we all ate hot macaroni together and chatted of many things. It was a real get-together service, with Christ as our guest, and will be long remembered by all."

A Japanese Doll Store

Theory and Practice in the Lintsing Field as Seen by Robert B. Whitaker

"The idea back of our Training School is very simple. We believe that it is important both for the Chinese and for the mission that the native church make as fast progress as possible towards genuine independence and self-support, both spiritually and financially. It is obvious to any one who knows anything of the economic conditions which exist in China that the native church can never finance itself on the sort of a basis which now exists;—that is, by using a large number (comparatively speaking) of paid evangelistic workers. Our workers from the standpoint of the field to be covered and of the work to be done are few and inadequate. But if one thinks of them with the thought in mind of how the work may be taken over and managed and financed completely by the native church, then they are far more in number than there is any hope that the church can support. Obviously, if our workers are to be sufficient, and if we are to make progress towards self-support and independency, there must be another policy inaugurated.

"Here in the Lintsing field we have already inaugurated such a policy, and the longer we work it the surer we feel that it is the right one. That policy is, simply to use a smaller number of paid evangelistic workers, but to use them as superintendents of large numbers of volunteer lay workers. This plan is already fairly well started. Practically every village and city in our field where there is a group of Christians large enough for regular Christian work has its own lay leader, who takes the lead in Sunday and mid-week services when the paid evangelistic worker is in some other section of the field. Many of these laymen are doing good work in helping the illiterate to learn to read. They also do volunteer preaching at country fairs and on market days. Our Bible School, or rather Laymen's Christian Training School, as it is properly called, came into existence for the sake of giving us a laity who could give intelligent leadership. We asked churches to select and recommend to us as students those laymen who were fitted in capacity and in devotion to be real leaders. We asked where possible for those coming to the school to meet all of their own expenses for food, clothing, and books. We charge no tuition. In some cases of real poverty, where men and women would be kept out of school if we gave no help, we have given part assistance towards their food money."

Santa Claus

By Frank A. Lombard, Japan

"Don't believe in Santa Claus, at all.
A heathen myth's no place with Christian truth."
"Well, I suppose that's so; few do believe
These days, except the children under three,
Of whom He said the Kingdom was to be."
"The Christmas gifts all come from friends we know,
From father, mother, or from Uncle Ben,
Who sends the gifts from over distant seas.
They have the tags upon them, every one;
And if within the stockings by the fire
We find them hid, we know who put them there.
To try to make us think Old Santa came,
And down the chimney, too, it isn't fair."
"It isn't fair; and that is that; it seems.
But I remember that there used to be
Some things untagged, that came from just nowhere.
We couldn't keep a list of everything,
To pay the givers back the coming year,
Or say our 'thank yous' for, upon the street.
And I am glad; for Santa was a friend of mine.
I never saw him; but he taught me much,
And, best of all, that in the world was love
I couldn't account for,—lots of love, just love;
That some one, whom I could not see, loved me,—
Loved and remembered well just what I wanted.
Oh, no! he didn't always bring just what
I wanted; very far from that;
His gifts were often very small and poor,—
For we were poor, you know; but then, you see,
It did not matter much, for he was there,
Was there, and taught me that there was more love
In life than could be 'counted for. What did
You say your gifts taught you about
The love of God,—the mystery above
All human thought? I'm glad 'tis so,
For, then, 'tis Santa with another name;
And you, as well as I, believe in Him."

A Japanese String of Pearls

A Foochow String

Somebody's Shaowu Pearls

President Floyd H. Black, of the American Schools, Has Reached Samokov, Bulgaria

"You will realize that we are all busy here when you consider that we have 319 students on grounds meant for 200, and that we are short at least half-a-dozen teachers. I am very much pleased at the way the school year has begun. There is a very great opportunity here. I am sure there can't be a more promising school anywhere on the mission field. We can have all the students we can accommodate and some to spare. This year we might easily have had between five and six hundred if we had been equipped to take care of so many.

"We are beginning the reorganization of the school right now, without waiting to go to Sofia. We propose to make this the best school in Bulgaria, and that soon. There are many possibilities in the property here at Samokov and we propose to make use of them to the utmost. Mr. Stolzfus and Miss Long are faithful and efficient lieutenants."

Miss Luella Miner, Shantung Christian University, Tsinan, China

"The Y. M. C. A. of China is celebrating its fortieth anniversary in China with its tenth all-China conference in our university buildings, and the six days of meeting are just coming to an end. There were nearly five hundred delegates and visitors, most of them students, and although many American and British secretaries working in China are attending, their work for the conference is all done behind the scenes. Probably the devolution of work into the hands of Chinese leaders has been more rapid in the Y. M. C. A. than in any other Christian organization in China. The most important work of the conference was done in large discussion groups, most of them made up of students. This is truly a student age. It was interesting to note that as all were interested in forward-looking, constructive issues, there was no time for expression of anti-foreign feeling; the six fraternal delegates from Japan were treated with courtesy, and, among the secretaries at least, May 30 was put in the background. There were also fraternal delegates from the Y. W. C. A., and twelve other women delegates, most of them from co-educational universities like our own, but these had only privileges of discussion, not of voting.

"The delegates from the student associations were divided into twenty-two groups of twelve each for keeping the morning watch and informal fellowship, and it was my privilege to be 'teacher friend' for the women's group. I enjoyed the contacts, especially with the girls from Yenching, and one from Ginling. Student thinking is much more independent and constructive than it used to be, and while there is danger in its present scorn of lessons from the past and from the experience of others, there is hope for the future in what they may learn from their own experiences. It is evident, too, that the student forces, at least the Christian forces, are quietly turning from anti-foreign and anti-imperialistic agitations to study what they can do to save their country from its present chaos and suffering."

Rev. George L. Marsh Writes of the "Homey" Side of the School of Religion in Athens

"The first problem of the Wardens, Mrs. Marsh and myself, in our field of the Boarding Department, has been to carry on the tradition of the school in its effort to create here the atmosphere of a true home. It is pathetic, the way the students speak of this, for several of them grew up in orphanages, their parents having been slain in massacres.

"It seemed to us that one of the first things to do in the promotion of a home atmosphere was to organize the boarding department as a student club which should have the responsibility for the affairs of the department. We have tried to remember always that this is a graduate school; have tried to live our life together as members of a real university.

"The social life of the school has been of much concern to us. We entertain the married students and their wives, the young women students of the school who live at the American College, and pastors and other workers from the camps. Saturday evening comes our weekly social, to which every one looks forward. We try to bring into the life of our large family as much as possible of all those things that make for a broad and ennobling culture, remembering that our students are going out to be leaders, whose influence will be limited only by their capacities. We realize that music is one of the most useful accomplishments our students can acquire in relation to their future work. To be able to sing well, to lead in singing, and to play piano or organ, at least well enough to help congregational singing, will be a great asset to them all. It is marvelous how large a part is played by the baby organs in the camps.

"The spirit of hard work in the school is so intense that we have found it necessary to cultivate a desire for physical exercise. An empty lot across the street has been a great boon to us for the volley-ball games, which come several times a week. About once a month the entire school has indulged in a hike to some beautiful spot on the seashore or among the not distant mountains.

"We are constantly stirred and inspired by the backgrounds of the school and of the students. Many of them suffered terribly in the deportations, but the wonderful thing is that all of them have grown to a rare Christian spirit, which has led them to thoroughly forgive their persecutors and to cherish no resentment. Visitors who come here can hardly believe such a triumph of Christian faith."

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VACATION BIBLE SCHOOL OF KOKKINIA, ATHENS, GREECE

MISSIONARY PERSONALIA

Rev. Alfred C. Wright, D.D., of Guadalajara, has been given one more duty by the Mexico Mission. He has been chosen to edit the *Mexico Microbe*, the interesting little paper published by the mission. He wishes that he could sketch the present Mexican religious question, but he says that the only thing for the missionaries now to do is to "quietly wait for the salvation of the Lord."

Birthdays are occasions of note in Marash! Rev. James K. Lyman tells of what happened on Mrs. Lyman's natal day, last April. The Lymans had planned a picnic for the neighborhood children, and when, rather early in the morning, they heard the sound of people in their courtyard, Mr. Lyman surmised that the children had come in good season. Presently footsteps were heard on the stairs. Then the door opened, and a lamb, decorated with flowers and ribbons, came in. Other gifts were presented—a prayer rug, vases, dishes, flowers, a shawl, etc.—and just as the people were leaving, Mehmed, one of the mission household, appeared with a rooster! Mrs. Lyman was quite overcome with her gifts and good wishes from girls and boys, as well as from the older people!

Miss Mary D. Uline, formerly Home Secretary of the W. B. M. I., later associated with Mrs. Warner on the staff of the Commission on Missions, and Associate-Secretary of the A. B. C. F. M., is expecting to go abroad in December to study the Near East, India, and Japan. Returning in March, she will take up her duties in the Home Department of the Board, paying particular attention to the promotion of financial projects. She will be accompanied on her tour by Miss Lewis, of La Grange.

Mr. and Mrs. Franklin Warner, this summer, traveled "14,835 miles in our car, visiting rather thoroughly Florida, Colorado, Wyoming, Idaho, Oregon, Washington, and Montana. We showed our pictures of Japan and China and delivered our missionary addresses 52 times. I" (we quote Mr. Warner) "spoke 79 times, primarily on Foreign Missions, secondly on Home Missions, and occasionally on denominational problems and laymen's opportunity in church work. Mrs. Warner gave 99 addresses, more or less covering the same subjects except the latter, substituting for that, women's work."

The Indian Government has long looked with approval on our mission training school for kindergartners, with its practice school, at Sholapur. Its government grants have been increased each year and visitors have come from far and near to observe the methods. This year, when primary school education has been given into Indian hands by Government, Miss Louise Wheeler was invited to become a member of the School Board of that district. She writes: "It has been an interesting experience and a wonderful opportunity for language, as all the meetings are carried on in the vernacular."

Dr. H. N. Kinnear of the Foochow Mission Hospital, in a letter dated last May, says: "My preparation for writing this letter was a day's work, that commenced at seven o'clock this morning and lasted till nearly six this evening. It contained a Monday's work. Dr. Ling and I saw a total of 251 cases this forenoon, of which 185 were eye cases that I treated personally. This afternoon I have been operating most of the time. . . . Several years ago I ran up to 190 eye cases treated in one day, and have wished that I might run up to 200, just to say I had done it. Last week my wish

was gratified, for one day I had 200 cases, and another, 211. Now I am ready to keep down to an average of 150 or 160 a day!"

Rev. W. E. Hawkes, now of Salonica, spent a small part of the spring vacation in tracing boys who were in the Sivas Near East Orphanage four years ago. His search was rewarding, and he says: "Finding these boys made me realize that our 600 to 800 boys of the orphanage four years ago have scattered far—to France, North America, South America, Syria, Egypt, Greece, and Armenia." Mr. Hawkes visited, also, the homes of many boys who had formerly been students at American Board schools in Central Turkey, and of numbers who are now connected with the transplanted Anatolia College, in Salonica.

"We are still too young to neglect an opportunity for service in a needy field," writes Dr. Ida S. Stapleton, as she and her husband, Rev. Robert S. Stapleton, who were placed on the American Board's Roll of Honor in 1924, return to their beloved missionary life by doing social work at "The Cabin," an extension of the Pine Mountain Settlement, Kentucky. After twenty-six years of service in Eastern Turkey, and not quite two years of quieter pursuits in Ohio, these veterans of the Cross have found among the poor mountain whites as appealing a cause as in far-off Eastern Turkey, in Erzroom, and at Trebizond on the Black Sea, where the splendid medical work of Mrs. Stapleton won its way into secluded Moslem homes. One of her first calls, in her new work, was in connection with a Kentucky shooting affair, resulting in one man dead and two injured in the same family. Together with his personal work, Mr. Stapleton is preaching in mountain schoolhouses. The Stapletons' home is a little six-room cabin set in the midst of the forest, two miles from any post office. Their neighbors are a primitive people, some 500 in number, living in most unhappy conditions up and down the Line Fork Creek. The Boarding School, at Pine Mountain, which is the center of the social work, is located seven miles away. "Here," concludes Mrs. Stapleton, "are 150 boys and girls with a fine staff of workers—so we know the Kingdom must come in the mountains."

Dr. Roberts With Cæsar

Those who know Dr. Mary Roberts (B.), our new surgeon in Madura Hospital for Women, by name only, will be interested in the report of one of our workers at the hospital. She writes: "Dr. Roberts is the kind that makes patients want to stay awake in the evening to be sure they may not miss her smile as she makes her evening rounds. She is definitely here to do Christian work and will enter into everything that she can—walking to church with our girls who belong to one of the churches on the other side of the town, starting Sunday night sings with our nurses, and on the whole just entering into the religious life of the institution."

Mr. Richard C. Dutrow, a member of the International College staff, whose engagement to Miss Helen Caldwell was announced in February, has been compelled, on account of health, to return to America; Messrs. Macfarlane and Van Zanten, after three years of effective service, left in June to continue their studies in America.

Miss Luella Miner, Dean of Women in Shantung Christian University, has translated and privately published Bosworth's "What It Means to be a Christian," which, although she had not time to advertise it, has been selling well.

Esther Moody Loos (Mrs. George W. Loos, Jr.) has a little son, Gordon Moody Loos, born at Nanking, China, on October 24, 1926. Mrs. Loos is a daughter of Mr. and Mrs. Ambert G. Moody, of East Northfield, Mass., a graduate of Northfield Seminary and Wellesley College. She went to China in 1923 as a missionary of the Woman's Board of Missions. Mr. Loos, whose home was formerly in Haddonfield, N. J., is Treasurer of Ginling College at Nanking.

Mr. and Mrs. Herman J. Kreider are living on the fifth floor of the Bible House, Constantinople, in an apartment left vacant when the Goodsell family left for furlough. Mr. Kreider works afternoons in the Treasury Office, but gives his mornings at present to the study of Turkish.

Rev. Earle H. Ballou, as Principal of the Boys' School at Tientsin, has returned to educational work after an absence of five years from that form of work. Two and a half miles separated him from the school all winter, but the transfer to the new site removes that difficulty.

Miss Maryette H. Lum, of Bridgman Academy, Peking, has made a genuine contribution to the educational literature of China, of which, we believe, the *Missionary Herald* has not yet spoken. Miss Lum is a graduate of the Oberlin Conservatory of Music, as well as of the University of California, etc. She has taught music and encouraged music clubs at Bridgman. About a year ago she, with another young woman, brought out a primary song book in an edition of a thousand copies. That went so fast that a second, revised edition was printed. They also prepared a music teachers' manual in Chinese, and a set of flash cards for use in teaching. Later Miss Lum, in connection with a Chinese committee, has been working on a song book for higher schools—through junior middle grade. The 2,000 copies planned for the first edition were nearly all ordered when Miss Lum wrote about it. She says, "The correcting of the music proof seemed endless, but it is a satisfaction to fill a need, for there had been no material of much use except for the kindergarten."

Our Congregational representatives at Vellore Medical School, South India, have been increased to two, as Dr. Pauline Jeffery, a daughter of the Madura Mission, has finished her medical training and has joined the teaching staff of this union institution, where we already have Dr. Katherine Scott. Dr. Jeffery has written to the Woman's Board asking to be included in our list of missionaries, even though we are not responsible for her salary. She wants very much to be counted as a member of the Madura Mission, as Dr. Scott has always been.

Those parents who are not willing to let their children offer themselves for foreign missionary service because they think of them as shut off from all Western civilization, should see a list of the distinguished lecturers, authors, and musicians who are heard at the summer re-

Continued on page 508

A Wonderful School in South India

Children come from thirteen castes. Teacher is a low-caste Christian. It is held in a caste woman's yard in the village

SO OUR MISSIONARIES WRITE

Continued from page 503

Mrs. Amy B. Cowles Records Events at Umzumbe, South Africa

"Schools are closing. Our Government Inspector, who was here last week, praised our head teacher to the skies. He said our Umzumbe school was one of the brightest spots he had seen this year!! Ahem!! That even if we are in the bushes. Three cheers for Caleb!

"My Night School closed with a prayer meeting, followed by two hours of football in the moonlight. My Pathfinders closed with speeches from three Pathfinders just returned from Amanzimtoti Institute. We have a lot of 'college' students back just now. Yesterday, our mothers' organization had a big rally here. The church was packed.

"You should have seen the church at the 'emguqweni' (the kneeling). Isaac, our young Billy Sunday, called on every one who was feeling troubled over his sins to come forward and kneel. The whole congregation came; and soon all were prostrate at Isaac's feet and all praying together! Didn't you hear them over there in America? That is the way our Zulus do things, and it certainly works with them."

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Miss Lulu Bookwalter, of Uduvil, Ceylon, Looks Backward and Forward

"Three Uduvil girls are already in India studying for the B.A. degree. One more girl began her course there in July, 1926. Another entered the Government Training College in January, 1926, to study to be a kindergarten teacher, and will return in two years. With Tamil women likely to be taken away at any time for marriage, there must be a continuous line of girls being prepared to step up and take their places.

"We believe thoroughly in sending our girls out of Ceylon for further education and experience. If it were possible, we would like to be able to send, every three or four years, a different girl to England or to America—a girl who had received her B.A. in Ceylon or India, and who, we believe, shows signs of promise of greater development with larger advantages. We have had the experience of Miss Grace Paul, who studied in America over three years. She is now the supervisor of the Lower English School, and is in charge of the Science Department. It is a great boon to the school to have such a Tamil teacher—one who brings to the girls the experiences of the West and reconciles them with the life of the East. The day will come when women from the West may not be needed except as the school wishes to keep in touch with the West by having on its staff a Western woman.

"The Y. W. C. A. work—run by the girls themselves—has been carried on with enthusiasm this past year. Those who go to the August camp are usually the leaders for the following year. The Inuvil hospital is cheered once a week by the songs of the Uduvil girls—some low caste villages are visited once a week for Sunday schools and meetings with the women. They also sew for the support of a poor girl in the school. They wish they had some place for the holding of a day nursery for the children of the mothers who sell food in the bazaars.

"The Student Councils have taken upon themselves the discipline of the school, and on the whole have been quite successful. During the past year the school has perhaps taken more personal interest in the church. An assistant pastor—formerly a teacher of Jaffna College—has been called by the church, and the school is doing its part to support this venture. The assistant pastor has spent the last three months in India, studying conditions, visiting Tagore's school and Hindu religious centers, and will come to us with a fresh viewpoint.

"The educational system in Ceylon has been improved immensely in the last ten years. At Uduvil, in the English school in the past year, the Dalton Plan has been tried for a few months. In the Anglo-Vernacular School the method of teaching English has been particularly looked into. As to things Tamil, plays taken from Indian and Ceylon history, Tagore's plays—Tamil singing—all are engaging the attention of the girls and teachers."

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MISSIONARY PERSONALIA

Continued from page 505

sorts frequented by our missionaries in China, India, and especially in Japan. One Japan missionary calls them "Chautauqua-like places," and says there is almost too much going on. A letter from Miss Hinman, of Smyrna, speaks of recent opportunities to hear Dr. Fosdick, Dr. Finley, of the New York *Times*, and Dr. Monroe, of Columbia University. Even South Africa has its visitors, for Miss Walbridge, of Inanda Seminary, writes that Miss Mabel Carney, Professor of Rural Education at Columbia University, has recently been at the school; also Bishop Fisher, of Calcutta.

Here is a sample of one week's opportunities in the life of a missionary in Japan: Dr. Rowland of Tokyo preached on Sunday morning at Shinai Church, under the eaves of Waseda University; Monday, Pastor Ebizawa of Sapporo and Professor Kohanawa of Hokkai Imperial University, and member of Sapporo Church, came to spend the night, while a young couple came to spend the day and to ask for a lesson from the Bible; Tuesday, his first meeting with the National Sunday School Association's Advisory Committee, after which four friends from Sapporo called; Friday, the fourth of a series of lectures to the young people of Suginami Church; Monday again, meeting of Tokyo and Yokohama ministers for consultation on important matters concerning the work, and in the evening a consultation with Methodist, Presbyterian, and Kumiai brethren to see if there is not some way to unite in a central and stronger work for students in Hongo.

The latest engagement in the Marathi Mission is that of Marion Jean Beman (B.), of the Girls' School, Ahmednagar, to Gordon M. Chute of the Boys' School.

Rev. Wayne F. Bowers is not exactly resting during his furlough. He is speaking among the Dakota churches, and in many isolated villages has added an impromptu piano concert to his talks. One afternoon he spoke to a High School nearly an hour, gave a concert in the church from 7.00 to 7.30, spoke from 7.30 to 8.15, took a twenty-mile auto ride to another town, and there he repeated the talk and the concert.

Rev. Arthur F. Christofersen, of Ifafa, Natal, had a remarkable experience in August. The tie rod in the steering gear of his old car broke and the car went over a precipice. He managed to dive out on the safe side and came off with just a scratch, though the suit of clothes he was wearing was torn to shreds by the barbed wire which was trailing the car The car was completely wrecked, but the bioscope which was in it suffered remarkably little damage from the mauling it received.

"The Japanese language isn't one that can be learned in 'six easy lessons' nor in sixteen years," writes Miss Merrill, of Matsuyama, and we notice every now and then that a seasoned missionary takes some vacation time for language work. After three years the young missionary is usually qualified to work, but is by no means proficient. Miss Rosamond Clark (B.), of Matsuyama, has completed her three years' language work in two and has taken up her duties at the Girls' School with Miss Hoyt.

Rev. Stephen P. Hieb, who went to Ceylon last year, is teaching English and History in Jaffna College, helping Mr. Carl Phelps direct athletics, and doctoring the minor ailments and injuries of the boys. During the absence of Mr. Max Harrison, he will also have chief responsibility for *The Jaffna Miscellany*.

Doshisha, Japan, according to a statement from President Ebina, has recently been enlarged enormously.

Concluded on page 511

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Criticism of Christian Methods

A writer in *Djumhouriet*, a Turkish journal, describes the way in which missionaries and Y. M. C. A. workers gain influence: "First they get people to love them, and then they make them novices in their order. Their schools are each a great danger. There the great deeds of Jesus are sung. The persuasive abilities of the members of this Association, both men and women, are so great that, like ants caught in a spider's web, people cannot again be rescued from their hands. The greatest secret of their success is love. . . . The Protestant young Christians begin with example and lead up to rule. They go from the concrete to the abstract. This sort of propaganda is fatal. They do not proclaim the principles of Protestantism. Nay, they do not even talk about religion, but by their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, by loving what is good, by mercy to the unfortunate, they try to show the loftiness of their religion. The number of innocent Turkish children captured by these charms is constantly increasing, and these children are weaned from their individuality and are becoming each an American Protestant; nay, more, not only a Protestant, but a missionary."

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English Shrines. How Christianity Came to Our Forefathers	71 slides	Secretary Patton
The Ministry of Healing	68 slides	Secretary Barton
With the Boys and Girls Abroad	47 slides	Mrs. Alden H. Clark
Hinduism. The Religion of 333,000,000 Gods	76 slides	Secretary Patton
Buddhism. The Religion of the Pessimists	74 slides	Secretary Patton
Mohammedanism. Christianity's Greatest Rival	67 slides	Secretary Patton
Africa. 1. Trekking Across Rhodesia, revised 1926	75 slides	Secretary Patton and others
2. The Forward March of the Zulus, revised 1926	62 slides	Secretary Patton and others
Four Thousand Miles Through Africa (Combination of 1, 2)	68 slides	Secretary Patton and others
The Black Man in White Man's Africa	100 slides	Rev. James D. Taylor
Angola, The Country of the King, revised 1926	63 slides	Rev. M. W. Ennis
Turkey. The American Board in the New Near East, new		
India. Glimpses in the Marathi Mission	73 slides	Rev. William Hazen
Madura and its Missions, revised 1926	70 slides	Dr. Eddy, Dr. Banninga
Under Ceylon's Palms, revised 1926	80 slides	Rev. J. H. Dickson
Village Life in India, revised 1926	61 slides	Rev. D. S. Herrick
Awakened India	68 slides	Rev. Alden H. Clark
China. Up the Min to Shaowu, revised 1926	70 slides	Rev. Edwin D. Kellogg
In Far Shansi	59 slides	Rev. Wynn C. Fairfield
Tientsin, Where East Meets West	69 slides	Rev. Earle H. Ballou
Beautiful Foochow, Where the Min and the Mountains Meet, revised 1926	66 slides	Rev. Edward H. Smith
China's Great Day	71 slides	Secretary Patton
The Upward Trail in Shaowu, revised 1926	61 slides	Rev. Edwin D. Kellogg
Japan. Japan—The Land of the Lotus Flower, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Springtime in Japan, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Farm, Field and Factory in Japan	87 slides	Rev. Henry S. Leiper
Mexico. Beyond the Rio Grande	80 slides	Rev. Alfred C. Wright
Spain. Beyond the Pyrenees	67 slides	Rev. W. H. Bowers and others
Pacific Islands. Voyaging Among the Philippines	80 slides	Dr. C. T. Sibley and others
The Thrilling Tale of the Philippines	83 slides	Rev. Frank C. Laubach

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All above lectures were revised in 1925 and 1926. Many new slides have been added.

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MISSIONARY PERSONALIA

Concluded from page 508

Its student enrollment is now over 4,500: 740 high school girls, 850 college girls, 1,000 high school boys, 850 special college boys, and 1,130 university students, which consist of Senior and Junior students. It ranks third among the famous private universities; namely, Keio, Waseda, and Doshisha. Its alumni number 5,012 (men, 3,658; women, 1,354), among whom are 232 bankers, 347 teachers, including 93 women and 110 Christian ministers. The majority of the Kumiai churches were founded by early Doshisha graduates, and at present almost all the pastors are supplied by the Doshisha. Besides Christian ministers, Doshisha supplied a large number of educated Christians. This spring Doshisha sent out 675 graduates from the different schools, more than one-fourth of whom were Christians. Doshisha's prestige as an educational institution is now widely acknowledged. Students come from all parts of Japan, from Korea, Formosa, Manchuria, and China.

Tehsien has a new building in the city's South Suburb for woman's work. It is called Yu Te T'ang (hall for the education of character and learning). Within three months after its opening the structure was crowded to capacity with women and children who had fled for protection from soldiers and bandits. Not a few non-Christian women were learning what Christian helpfulness meant, and were heard to say, "Now we see; you help us in unexpected ways. That is your Christianity."

Philippe de Vargas, PH.D., one of the Board's staff on Yenching University faculty, sends us the following bit of news:—

"Mr. Yang Ch'ang-tung, a theological student in Yenching University (Peking University), has spent part of the summer vacation working on his thesis on 'Some of the Contributions of Christianity to European Civilization in the Middle Ages'; and most of it helping in our American Board's country work at Changsintien. He has conducted a free school, for which he and the other teachers did also the buying and cooking, there being no servants employed—a rare thing in China. He also preached, and, being a Fukienese, was quite happy that in spite of his difficulty in using the Northern dialect, the people willingly listened to his preaching. He writes on this point: 'Some of the listeners say that their understanding of my speech is perhaps due to the aid of the Holy Spirit in the speaker. But I ascribe it to the Holy Spirit working through the listeners' instinct of curiosity.' Does not this show humility and discernment, a true Christian spirit?"

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When a missionary comes home on furlough his work, naturally, has to be carried on by those who stay behind. Though it may be divided among two or more of his associates, the station as a whole is likely to realize the value of the absent one more keenly, even than when they said good-by. One of the men left behind at Paotingfu tells how he "got under" a part of Rev. Elmer Galt's treasurer's work. He says: "I felt as if something heavier than slate slabs had been piled on my shoulders. His cash book for this first half year has over 1,700 items and shows that $47,000 has been entered therein. . . . There are four bank accounts—one in each city of Paotingfu, Peking, Tientsin, and Shanghai. The bank in one city will not accept a check on another city without discounting it. In Paotingfu we have to pay our workers and bills in cash—this comes chiefly in silver dollars, so it takes some time to count the money. . . . Mr. Galt also turned over to me several shelves full of records, deeds, contracts, vouchers, etc., which have been accumulating for years."

THE CHRONICLE

DEATHS

October 28. In New York City, Rev. George F. Herrick, D.D., aged 92 years, formerly of Constantinople, Turkey.

SAILINGS FOR THE FIELD

October 1. From Boston, *en route* to Guadalajara, to join the Mexico Mission, Miss Mary Gale.

October 13. From New York, Rev. and Mrs. Samuel J. Curtis, *en route* for South Africa, to join the Rhodesia Mission.

October 26. From San Francisco, Miss Viva B. Searles, *en route* to China, to join the North China Mission.

ARRIVALS ON THE FIELD

September 26. In Adana, Turkey, Miss Jessie E. Martin, returning to the Turkey Mission.

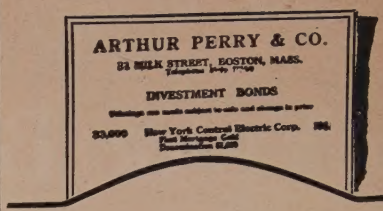
October 1. In Sofia, Bulgaria, Miss Elizabeth C. Clarke, returning to the Bulgaria Mission.

October 1. In Foochow, China, Rev. and Mrs. Ralph R. Shrader and Rev. and Mrs. Arthur O. Rinden, to join the Foochow Mission.

October —. In Salonica, Greece, Mrs. Lillian C. Sewny, to join the American College staff.

ARRIVALS IN THIS COUNTRY

October 18. In New York, Rev. Clarence A. Neff, of Foochow, China.



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